

TEN FUNDAMENTAL DOCTRINES







Ten Fundamental Doctrines

By
Various Authors

Compiled and Edited

By
B. J. W. Graham, D. D.

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TO THE MEN WHO PRE-
PARED THE MATERIAL,
AND TO OTHER CHRIS-
TIAN'S WHO LOVE THE
TRUTH, THE WHOLE
TRUTH AND NOTHING BUT
THE TRUTH AS REVEALED
IN THE BIBLE AS THE
WORD OF GOD, THIS VOL-
UME IS MOST AFFECTION-
ATELY DEDICATED.

AND YE SHALL KNOW THE TRUTH,
AND THE TRUTH SHALL MAKE YOU FREE.

OCT 28 1918

EXPLANATORY NOTE

Believing that a fresh discussion of certain doctrines in *The Christian Index* would both do good and be appreciated, the editor conceived the idea of publishing a Doctrinal Number. Accordingly, he planned for ten articles on so many fundamental doctrines, and selected an equal number of men to prepare them. Fortunately, every man complied with his request and wrote on the subject assigned him. The issue was published, and a thousand extra copies were printed. It would have required several additional thousand copies to have supplied the demand.

Before the publication of the Doctrinal Number, the subjects and the names of the men to discuss them were announced. This resulted in the suggestion that the articles be published in book form. Of course when the authors prepared the articles they had no thought that they would be published in permanent form. In justice to them their permission was sought and secured to make such use of them. Their publication in book form was conditioned upon advance orders. Such orders have been sufficiently large to authorize the publication of the book.

“Election” and “The Lord’s Supper” are discussed more fully than any of the other subjects. The chap-

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ter on "Election" is comprised of six articles, and that on "The Lord's Supper" contains the gist of a sermon on that subject which has been widely circulated in tract form. This is the explanation of why these subjects are treated more fully than the others. These two doctrines have been more generally misunderstood than most any other Christian doctrine. It seems well, therefore, that they should be treated at length.

PUBLISHERS.

INTRODUCTORY

There are certain fundamental doctrines which serve as a basis of Christian faith. Any belief which is at variance with these is spurious. They are the axioms of Christian faith, and not one of them can be disregarded. When any one of them is eliminated, shipwreck concerning the faith once for all delivered to the saints is bound to follow. Ten of these fundamental doctrines are discussed in this book by some of the ablest theologians among us.

The Bible the Word of God is the first plank in the platform of Christian faith. There is nothing in this book for those who put question marks after the Bible or any part of it as the Word of God. The Bible is to the Christian faith what the constitution is to the state or national government. It is the first and last word on all matters of Christian doctrine, and God only as its author would have any right to change or modify any part of it. Any post-revelation, so called, no matter from what source, is spurious, and if believed upsets the whole system of Christian faith. To reject the Bible or any part of it is to leave the Christian with a plankless platform for his faith.

God, and God in trinity, is revealed in the Bible. Nature reveals God and conscience bears testimony to his

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laws. But neither nature nor conscience reveals God in trinity. The Bible is the only source of knowledge of Jesus as Savior and of the Holy Spirit as Comforter and Guide. The Bible is the only revelation we have of the attributes of God the Father, God the Son and God the Holy Spirit, and it is the only revelation of their unity in trinity. The functions of each of the three persons in creation, in preservation and in salvation are revealed in the Bible. There is no other source of information concerning the functions of the persons in the trinity.

The chapters in this book are grounded on the Bible and on the God of the Bible. In the doctrine of election the sovereignty of God and the free agency of man are recognized and respected. In the atonement and justification, sin and righteousness, justice and mercy are set forth in their proper relation, according to the Scriptures. Regeneration in relation to repentance and faith is presented in terms of sane and biblical interpretation. The act and significance of baptism is discussed in the light of New Testament teachings, and the positions taken are unanswerable. The Memorial Supper is considered in a spirit of solemnity and the logic of the Baptist position is convincing. The independence and the interdependence of the churches is discussed in accordance with the practice of New Testament times. In the discussion of the final persever-

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ance of the saints a balance is preserved between the activities of God within the saved and the outward manifestations of that which God has wrought within the heart. In the final judgment due consideration is given to the rewards of the righteous and of the wicked, and the right of the exalted Savior to judge the world is recognized and respected.

Christians who rest their faith on the ten fundamental doctrines set forth in the ten chapters of this book will be saved from being carried about by every wind of doctrine. If they interpret all the Scriptures in the light of the truths set forth in them, they will have a symmetry and strength of faith that no heresy can mar or destroy. These chapters constitute a study course in Christian doctrine which ought to be taught in every church in all the land. They are sent forth in the hope that they will strengthen the faith of all the saints who read and study them.

B. J. W. GRAHAM.

ATLANTA, GA.

Aug. 14, 1918.

YE SHOULD EARNESTLY CONTEND
FOR THE FAITH WHICH WAS ONCE DELIVERED
UNTO THE SAINTS.

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CHAPTER I.

THE BIBLE THE WORD OF GOD.

By J. B. Gambrell, D.D.

In this discussion it is assumed that there is a God. The Bible assumes that at the very outstart. "In the beginning God created the heaven and the earth." It is my task in this paper to advance such considerations to prove that the Bible is the Word of God, as will convince the reasonable, not the obstinate and perverse. The Bible is meant for the humble truth seeker, not the skeptic. The word Bible means book. Of the making of books there is no end; but there is one book, which, by the testings of the ages, has come to hold such a prominent place in the thinking of the most intelligent peoples of the earth, that, by consent, it is called **THE BOOK**, or Bible. It is, in fact, sixty-six separate writings, compiled into one volume. These writings were produced by many persons who lived in widely separated times. It is affirmed they were inspired by Deity, so that the one Book has but one Author, and that Author God.

In our thinking on this momentous question, we must begin with a concrete fact. We have the Bible. Where did this Book come from? There is a true answer to satisfy the honest mind, not the carping mind.

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It is a very old book. It has a history such as no other book has. It deals with the beginnings of the human race and comes down through many centuries. Never was there a book so opposed, derided and hated of men; nor one so loved and revered and obeyed.

Countless numbers of the purest, best and wisest men have accepted the Bible as the Word of God. Those who have studied it most have believed most that it came from God. Men of the highest intelligence have so firmly believed in the divine origin of the Bible, that they have taken it to be the guide of their lives. Many have been so convinced that they have willingly died rather than give it up. God approaches his creatures on the plane of human reasonableness. How is it that the most learned, the wisest, the best men of earth have believed the Bible came from God if it is not so? To a reasonable mind this fact is strongly persuasive.

It is noteworthy that the Bible everywhere assumes that God is its author. "Hear the Word of the Lord," "God spake by the prophets," and on and on. This claim harmonizes with the content of the book; its high and holy purposes; its tone of absolute sincerity and truth. It never has been possible to give to pretense and falsehood, either the substance or the tone of truth. Nor has it been possible ever in the history of the race to key falsehood to high moral purposes. The

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Bible claims to come from God. That claim is true, or else the book inculcating the highest morality, comes to us with falsehood written all over it. To believe such a monstrous incongruity requires a capacity for believing that no sound mind can conceive. Because of the simple fact just stated, the Bible has won its way wherever it has been honestly studied.

Besides, truth is stamped on the pages of this wondrous book so indelibly, that it arrests the reader, compels his attention and forces conviction. Whoever made the human heart made the Bible. They fit together. A great writer of secular history exclaimed: "I know God wrote the Book; it fits into every fold of my nature." Another man of letters said: "It finds me." An Indian called it the "talking book." It was as definitely intended for and suited to human souls as food is for the body. Whoever made one made the other. Who but the all-wise God could have framed these two masterpieces of the universe to so completely fit together?

The Bible is a vast mosaic of truth, covering centuries in its production; it deals with an untold number of situations, and sweeps the whole gamut of human experiences and needs. It is prophecy and fulfilment; the prophecy and the fulfilment centuries apart sometimes. The Old Testament evolves into the New Testament. The roots of the New Testament are back in the

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Old. The fruits of the Old are in the New. Throughout there is harmony. One master mind made the whole scheme. One master hand filled it in. It is easier to believe all the fables ever written than to believe that many men, living in periods wide apart, could frame this consummate production without the guiding mind of Deity.

Notable and glorious is the Messianic strain of the Old Testament, which had its fulfilment in the advent, life, death and reign of Jesus Christ. Who but God could have planned it and foretold it, and in the fullness of time brought it all to pass?

There were no human precedents to guide a dreamer. It contravened human nature in its fallen state. It is super-human. It is divine. The Bible is a literary miracle. Look at this: When Jesus was in the flesh, he foretold the destruction of Jerusalem and the dispersion of the Jews. He predicted the scattering of the Jews and their separate existence as a race till the fullness of the Gentiles. The separate existence of the Jews today is a colossal and age-long miracle, as much so as if the Mississippi river were to run through the Gulf of Mexico and refuse to blend with the water through which it ran. This continuous miracle was proffered Frederick the Great as an unanswerable proof of the divinity of the Bible. Who but Deity could know history nineteen hundred years in the fut-

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ure? And who but Deity could by invisible force so direct history?

But the Bible is attested by the light that emanates from its pages. It is its own witness—as is the sun. “The entrance of thy words giveth light.” What I am now saying comes to this: If the Bible were truly translated into Chinese and scattered in the darkest part of that vast empire of night, the people reading it would be lifted up by it. They would turn from the darkness to the light of the Bible, and they would believe the book came from a super-human source. This would not happen all at once, but the process of enlightenment would begin. Every nation that ever maintained an open Bible has been enlightened and led the upward way.

But the transcendent proof of the divine origin of the Scriptures is the revelation in the Scriptures of Jesus Christ. He is the light of the world. He is himself the supreme miracle of the Bible, greater far than any or all the miracles he wrought. His simple teachings, his life as he lived it among men, his moral perfection and grandeur, his spiritual understanding—his whole career and character, mark him the Son of God, the Word, which was made flesh and dwelt among men; the witness, the leader and commander, foretold by Isaiah. And Jesus put his endorsement on the Bible as the Word of God.

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The Bible is as much a book to itself in all the realm of literature as Jesus Christ is unique in the realm of humanity. Only their divine origin and character can account for either.

All this is re-inforced by experience. Coleridge, the man of letters, was asked how he could prove the Bible true. He replied, "Try it." The Book everywhere submits itself to the test of experience. Millions on millions have tried it and found it true. It teaches the new birth, itself a miracle. I once asked the great Senator, United States Supreme Court Justice L. Q. C. Lamar, if he believed in regeneration. He thought with bowed head a while, and said "Yes; my mother said she had experienced it and my wife says she has, and they both lived like it was so."

The Bible goes to the deepest recesses of the human soul. It leads upward. It lights the way to immortality. In our progress, we find it true at every point. If it is true as far as we have been able to try it, we are entitled to believe it true all the way. And, if true, its claim to be the Word of God is justified at the bar of the most enlightened human intelligence.

CHAPTER II.

GOD IN TRINITY.

By F. C. McConnell, D.D.

The study of the Trinity presents the deepest of all mysteries, a Being whose existence so far transcends finite comprehension that he seems to be a contradiction—a One-Three, or a Three-One Being. The human mind cannot know three in one. It is a truth we know about, and one whose sublimity will open before the glorified mind through eternity. The figures under which Jehovah made himself known to his people in olden times and the symbols by which they knew of his holy presence veiled the secret as if it should not be known when really it was because it could not be known. When Paul contemplated the incarnation, he said: "Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And this he said about God's supreme effort to bring himself within the range of finite comprehension. Jesus insisted that one having seen him had seen God, the Father.

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Trinity.

It is exceedingly unhappy to sacrifice unity to trinity. The human mind much more readily contents itself with the idea of many gods than it does with the idea of one God. The more thoughtful who weigh the meaning of the attributes which the Bible ascribes to God are forced to accept the truth that there can be but one God. Such a being filling all space and possessing all perfections would make another such being impossible. The God of the Bible is a being who possesses, in perfectness, all conceivable excellence, wisdom and power in an infinite degree and is sovereign of the universe. Immensity alone would exclude the possibility of another like being. If God fills all things, then no other like being can occupy a part of the universe and if another co-equal being should occupy the universe that being would not be another but the same being co-equal, co-existent, co-extensive and co-etaneous-God.

Trinity of being, therefore, is the only solution of the staggering truth we meet at every step in the study of God. Father, Son and Spirit—three persons, One Being: It is this super-human truth which we are asked to believe and upon which the Deity of Jesus Christ depends. We may be thankful that God has gra-

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ciously provided that in Jesus "all the fullness of the Godhead dwells," and "to know him is life eternal."

A person is a being who has consciousness, conscience and will. These are possessed by the Father, the Son and the Spirit. Each knows himself to be. Each knows he is responsible. Each determines. When these elements of personality are possessed in infinitude they are coincident. It is the triune will that appears to be most difficult of reconciliation, and it was about the will that the Savior had most to say. "I do always the will of my Father in heaven." When the will is most free it is free to relinquish its freedom. When the will has reached its highest freedom it will then coincide with the will of God. Personality in infinitude maintains Trinity in glorious unity.

Deity.

There is no precedent nor comparison in thinking of Deity. There is but one. We may not aid our inquiries by any kind of similitude. Deity is the one and only Being of his kind. It is revealed to us that Deity exists in Trinity. "God is love." In eternity when there was no world, nor sentient being, upon whom to bestow complacent emotions, God loved his eternal

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Son and the Holy Spirit, who themselves exercised the highest of all attributes of Being in loving the Father and each the other. The Father loved the Son. The Son loved the Father, and the Holy Spirit, who embodies both, is equally loved by the Father and the Son and loves alike the Father and the Son. Duality could not complete infinite Being. A third person is necessary to the thought of disinterested and perfectly unselfish love, one upon whom Father and Son bestow perfect love—the Holy Spirit.

The Deity of Jesus Christ.

It is passing strange that all the sceptical attacks made on the Trinity should have fallen on Jesus Christ, when it is he who makes the Trinity a possible and a practical thought to needy men. It is Jesus Christ in whose face the light of God shines. In him a suffering world finds comfort, a needy world finds help and a sinful world a Savior.

Jesus Christ is the Second Person in the Holy Trinity.

Jesus said he was God. "My Father and I are one." Jesus' works were the works of God. "My Father worketh hitherto and I work."

It is by the merit of his personality that he makes

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an atonement for the whole world. "Jesus tasted death for every man." Jesus is able and willing to save. "Come unto me all ye that labor and are heavy laden, and I will give you rest." When it is said that Jesus saves by the life he lived and the truth he taught, let it be remembered that the consummation of the life he lived was the willing surrender of that life, while yet a young man, in death on the cross, for sin. "Christ died for our sins according to the Scriptures," and the truth he taught reached its consummate heights in the claim he made of Deity. "He that hath seen me hath seen the Father." The highest value of the example of Jesus was his condescension to become a man, knowing himself to be the Son of God. "Let this mind be in you which was also in Christ Jesus, who thought it not robbery to be equal with God, yet made himself of no reputation and took upon him the form of a servant, . . . and became obedient unto death, even the death of the cross."

It is to the personality of Jesus Christ that the Christian dispensation gives the glory. He is the "Lamb, the Lion of the tribe of Juda." Jesus is the mediator of the New Covenant. "He was made the High Priest of the New Tabernacle." "For by one offering he hath perfected forever them that are sanctified."

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Jesus is King in the kingdom of grace. He is Melchizedec—of another order—superhuman—king of Salem, King of peace. “For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also, himself be subject to him that put all things under him, that God may be all in all.” God the Father and God the Spirit glorify the Son, and the Son shall then glorify the Father. Fatherhood and Sonship in co-equal fellowship through the ever blessed Spirit. “To the only wise God our Savior be glory and majesty, dominion and power, both now and forever. Amen.”

CHAPTER III.

ELECTION.

By A. B. Vaughan, D.D.

From the time when it was first taught to the present day, the doctrine of election or, which is the same thing, the doctrine of God's sovereignty in the bestowment of his grace, has encountered bitter opposition from those who profess to be Christians, as well as from those who are openly and avowedly non-Christian.

Salvation by grace is bane to will worship, to the innumerable forms of meritorious working which characterize apostate religions. Salvation by grace characterizes the religion of our Lord Jesus Christ, distinguishes it and differentiates it from all systems of religion invented by man, and which are acceptable to the carnal heart. Salvation by grace cuts up man's boasting at the roots, and prostrates him low in the dust; and without the intervention of infinite mercy, helpless and hopeless. Such humiliation is the last thing which proud, self-righteous humanity will acknowledge, and therefore men combine to resist and defeat the doctrine which strips them of all merit, all righteousness, all ability.

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Strategem, ingenious interpretation, specious logic, the charms of philosophy, the thrusts of King Satire, the ribaldry of low witticisms, the contempt of withering ridicule, have all been employed to silence its advocates, and to render the doctrine as unpopular as it is unpalatable to the carnal heart. "But it is the singular felicity of the doctrine to witness all the reproaches with which it was ever assailed recoil upon the authors with double confusion." And when we remember that all this opposition is to be accounted for by the fact that "the carnal mind is enmity against God," our pity and our prayers should go out for those engaged in it.

That we can fully understand the doctrine, none claim who have earnestly and thoughtfully studied it. But neither do we fully understand any doctrine relating to God. And as our limited understanding of other doctrines does not prevent our studying them, nor yet our preaching them, so it should not prevent either our studying or preaching this doctrine.

Other doctrines are objects of our faith and subjects of our preaching, not because we fully understand them, but because they form a part of God's Word; and we are commanded both to study and preach that Word. But the doctrine of Election forms a part of that Word; we are therefore under divine orders both to study and to preach it, yet only as a part, not as the whole of divine revelation.

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The Doctrine Abused.

While this doctrine has been much abused by its avowed enemies, it has also been scarcely less abused by many of its professed friends.

1. By attempting to make it constitute the whole of the gospel. It is a part, and a very important part, but it is not the whole of the gospel; and hence it is an abuse of the doctrine to make of it the great bulk of our preaching. The doctrines of Christianity sustain a relation to each other that is vital. One cannot suffer without all suffering. Not one of them will bear to be honored at the expense of the honor which belongs to the others. They constitute a perfect system, each essential in its place, and in that place requiring to be believed and preached; otherwise a well rounded Christian character, and a sound, healthy vigorous church are impossible. All the doctrines of the gospel enter as potent factors into the formation and growth, life and development of Christian manhood and womanhood.

2. But the doctrine is abused again by a total neglect of it. While it does not constitute the whole, it does constitute a part, and a very essential part of the gospel. The Holy Spirit in requiring the preacher rightly to divide the Word of God, milk to the babes, and meat to the strong, does by no means enjoin it upon him to have a full supply of milk, while having scarcely any, or no meat at all. Nor does he ever so much as

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intimate that it is any part of genuine humility that one shall continue in spiritual babyhood.

Our Lord said to Peter, "Feed my lambs." But this command he gave once only; while the command, "Feed my sheep," he gave twice, as if he regarded it more important to feed his sheep than his lambs. And so it is. For if the sheep are properly fed from the pulpit, they themselves will furnish much spiritual food for the lambs, in Sunday schools, prayer meetings, in a godly walk and conversation.

Paul counted it a reproach to the saints at Corinth that he had to feed them with milk and not with the strong meat. And this he did, although they had long been idolaters, and but recently converted to Christianity. If we should receive a letter from him in this respect, what would he say to many of our churches, churches that have never known such idolatry?

The "sincere milk of the word" is given that we may grow thereby, and not to keep us in perpetual babyhood. Continuance in spiritual infancy is evidence of carnality. Prayerless mornings, a neglected Bible, habitual absence from the sanctuary, tend to weakness and waywardness, carnality. And shall such inexcusable carnality prevent the preacher of the gospel from giving the meat of the gospel to those who hunger for it, and whose strength requires it?

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Grant that in our congregations there are those too young to relish what is commonly known as the strong doctrines, conspicuous among which is the doctrine of election; will silence in the pulpit with regard to these doctrines, week after week, and month after month, contribute anything of strength to these little ones that they may appreciate them? The way to make them strong is to give them something to think on, more profound than that which occupies the thoughts of the careless and restless and indifferent.

There is more or less of self-righteousness in us all, and there is not a more effectual way to kill it than to keep steadily in view God's sovereignty as that is displayed in the great doctrines of grace. If we would accurately survey and correctly understand the field of Christian knowledge, we must have for our starting point, not man, but God. We must set our stakes so as to traverse the lines, not of human sympathy or worth or works, but of God's wisdom, holiness, righteousness, justice.

3. Once more: The doctrine is abused by the attempt to apologize for its existence in the Christian system, or which is the same thing, so to explain it away as to make it palatable to the carnal heart. Vain are our efforts to glorify God by continually trying to rescue him, as we think, from the odium which we sinfully suppose any doctrine that he has taught casts upon him.

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The Monarch of the Universe, no more in the exercise of his sovereign will than in the manifestations of infinite mercy, needs apology or defense from his creatures. The sovereign acts of the Lord Almighty, albeit the reason for these acts we cannot comprehend, and his tender mercies which are equally inexplicable, are alike founded in infinite righteousness. Nor is he honored by the most fulsome praise of the lips, or the most costly gift of the hands, while the heart refuses to him that glory which is essentially his. And not the least of this glory is the right to do as he will, without taking even archangels into his counsel, to say nothing of men and women, in bondage to sin.

Objection Urged Against the Doctrine.

There are minds which seem to be so constituted that they cannot steadfastly hold to any doctrine or truth, if against that doctrine or truth serious objections may be urged. Such persons need the conviction of Newman, "That one of the surest marks of a living faith is its disregard of consequences;" and of Butler, "That if a truth be once established, objections are nothing, the one being founded on our knowledge, the other on our ignorance."

The chief objection urged against the doctrine of Election is that it does violence to man's freedom of will, man as a free, moral agent. The argument runs

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about as follows: "If the doctrine of Election be true, the doctrine of man's freedom of will cannot be true. But nothing is more plainly and abundantly taught in the Scriptures than man's moral responsibility, which of necessity involves his freedom of will; the doctrine of Election cannot therefore be true."

It seems not to have entered the mind of those who urge this objection, that both the doctrine of Election and of man's moral responsibility are Scripture doctrines; that the authority for believing the one is the authority for believing the other; that the doctrine of Election is not necessarily untrue because we, with our limited powers of mind, are unable to reconcile it with man's moral accountability. They seem to see nothing plainer than that the doctrine of Election interposes an eternal barrier to man's freedom of will; that it consigns to endless suffering many who would otherwise reach the climes of glory, through repentance toward God, and faith in our Lord Jesus Christ, and a life devoted to things holy and righteous.

And yet those who make these arguments insist that man must be regenerated, born of God; that without regeneration, whereby he becomes a partaker of the divine life, the most exemplary moral life avails nothing in the way of securing salvation.

Some years ago, Dr. G. W. Northrup, sometime president of the Theological Seminary, Chicago, wrote a se-

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ries of articles, which appeared in the Chicago Standard on "The Sovereignty of God in Predestination, as Held by Many Representative Calvinistic Theologians."

In one of those articles he says: "We believe that no adequate rational or scriptural evidence can be adduced in support of either of these propositions: "That there is *no difference*" (italics his) "between men to which God has respect as among the reasons or conditions of his choice of one man rather than another." And yet in the same article, he had written: "We believe that renewal, passing from death to life, is not an act of will, the acceptance of Jesus Christ, but is the exclusive work of God, at the center of the soul, changing its moral bias, originating a holy disposition, which abides as the foundation of all holy activity. When a man exercises repentance and faith, he is already renewed; these acts are expressions of the new life." To what then, pray, would the Lord have respect of the things in men, as constituting "the reasons or conditions of his choice of one man rather than another?"

But hear Dr. Northrup again. He says: "There is no adequate scriptural proof that the purpose to pass by, to withhold renewing grace is, in the logical order, antecedent to, and independent of *the actual foresight* of the personal action of those included in that purpose." (Italics his.)

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What "personal action?" It cannot be repentance and faith, because, according to Dr. Northrup himself, "These acts are expressions of the new life;" and this new life "is the exclusive work of God at the center of the soul, changing its moral bias, originating a holy disposition, which *abides* as the *foundation of all holy activity*." (Italics mine.)

Now it is plain that Dr. Northrup and all that class of theologians, in their view touching the point under discussion, are logically compelled to hold: Either that the Lord God Almighty, purposed to supply the spiritual conditions, to which he would have respect, in making choice of some men to salvation; or there are *natural* qualities belonging to some unregenerate men, which others lack; and it was *these* qualities, to which God had respect in making his choice of some men and not all, to salvation.

The first alternative is irrational, in that it reflects upon the holy and righteous way that God does everything. I am, say, principal of a military school. I announce on a certain day I would openly recommend for special honors, one member of each class in the school, which recommendation would be based upon a certain condition, unnamed and therefore unknown to the entire school. As matter of fact, the condition is possessed by no member of either class. But on the morning that the honors are to be conferred, I, as principal

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of the school, privately supply the condition to one cadet of each class; and those, thus supplied by me, the principal of the school, receive the special honors.

You are shocked. "Irrational" is the mildest term that can justly be applied to my conduct. "Irrational!" I use the word because in his philosophising Dr. Northrup seems to be fond of the term. Irrational! It is unholy, unjust, unlike our God in all of his ways.

The second alternative is not only unscriptural, it is anti-scriptural; and that is enough to say. The Scriptures teach over and over again, that in their relation to God, the moral Governor of the universe, all men without exception are alike. "There is no difference." "All have sinned." Dr. Northrup belonged to a class of theologians, who seem to be fond of saying: "If the doctrine of Election, as you Calvinists teach it, is true, then the perdition of a part of mankind, the non-elect, is not only certain, but inevitable, let them do what they can to obtain salvation, even in the way appointed in the gospel."

It would greatly help the brethren who seemingly take delight in flaunting the saying quoted above, and it would save their hearers from much noisy wrangling, if they could get this truth in their minds and consistently hold it: That men go into perdition not because they are non-elect, but because they are sinners against God, sin-

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ners who love sin rather than righteousness. God's choice of some to salvation, in no wise so operates upon the will of those whom he does not choose, as to prevent their doing what they choose to do, what they really want to do.

But let us look further into what is necessarily implied in the statement quoted above; and that is, if the purpose to pass by, to withhold renewing grace were in logical order subsequent to, and dependent upon the actual foresight of the personal action of those included in that purpose, the perdition of the non-elect would not be inevitable.

But why? What is it that would so lessen the certainty of the perdition of the non-elect? The answer must be, it cannot be other than that God's purpose to bestow renewing grace being logically dependent upon the actual foresight of his personal action, would inure to the certainty of the sinner's salvation.

But these acts of the sinner must be voluntary acts, that is acts which show the real character of the man. If therefore the divine purpose to save has respect to, is influenced by, the personal actions of those included in the purpose, it follows that God's purpose to save is based upon the *character* of the sinner. The proposition that God has respect to what men are, as shown by what they do, in his dealings with them, is both rational and scriptural. Now this being true in reference to his deal-

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ings with men, it must be true of his purpose in regard to them. Otherwise there would be discord between the purpose and the execution of the purpose.

Thus we are driven to the conclusion that the system which denies the precedence of grace in the purpose of God respecting human redemption and salvation logically teaches that the sinner is saved because of what he is; and what he is, too, antecedent to, and independent of God's purpose to bestow renewing grace.

Time and again these good brethren have charged Calvinism with being irrational and unscriptural. Until they have carefully, prayerfully and under the guidance of both Scripture and reason, thought through their own system, prudence would counsel: "Study to be quiet, and to do your own business."

But, let us face the question, the simple question: Would man's being endowed with the greatest freedom of will possible, as a lost man, render his perdition less certain than it would be, granting that God's purpose to bestow renewing grace is antecedent to and independent of, anything *good* or *bad* which God foresaw in him?

Now keep in mind that we are considering man as he is, not perfect, but imperfect, not holy, but unholy, fallen, depraved, the bond slave of sin. Endow such a man, and such only are all unregenerate men, endow such a man with the utmost stretch of freedom ever claimed by the most ardent advocates of free will, "the

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freedom of indifference, or the power to act without motive, power in the will to determine itself by its own act alone," let not its act be due to any cause, nor influenced by any motive, external or internal, and surely this is freedom enough; would such an endowment of the sinner render his perdition less certain than it would be granting that the doctrine of Election, as held by intelligent Calvinists, is true?

Let those who take this position hold it if they can. If this bulwark of their defense is not utterly demolished it will not be because the truth is not against it, but because and *only* because in my weakness I shall be unable to bring against it the mighty battering ram of scriptural argument.

Absolute Free Will.

Upon the hypothesis of absolute free will, which is defined in the foregoing, the gospel, including as it does, the life, death, resurrection, ascension and intercession of Jesus Christ our Lord, and the consequent ministry of the Holy Spirit, convincing men of sin, righteousness and judgment, all go for nothing.

The three-fold conviction of the Holy Spirit, as the context in the sixteenth chapter of John reveals, presupposes the presentation of these great truths of the gospel to the mind, as powerful motives. But accord-

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ing to the hypothesis of absolute free will under discussion, the will must not be influenced, constrained in making choice, but must be left "to act without notice," must be left "to determine itself by its own act alone." It is plain that on such an hypothesis, the proclamation of the gospel is labor in vain; and the only conceivable salvation therefore is independent of the gospel—salvation without Christ.

But just so sure as the Bible is God's truth, revealing to man his lost and ruined estate, and Jesus Christ the only Savior, through suffering, death and a risen life, which truths the Holy Spirit uses as powerful motives and with mighty effect in bringing sinners to repentance towards God and faith in Jesus Christ, the living Lord, just that sure is such a salvation an impossibility, and all theories which logically lead to such a conclusion, are false in principle, no less than in fact.

And so the force with which the advocates of absolute free will have labored to demolish the doctrine of God's sovereignty in election, as contained in strict Calvinism, rebounds with increasing momentum against this, their bulwark of defense, and leaves not one stone upon another. For such a scheme of salvation renders not only certain, but inevitable the perdition of not merely a part, but the whole of mankind.

But it may be said that I have not fairly stated the position of the advocates of free will. Then I stand

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ready openly to retract what I have written, and to acknowledge ignorance on the subject.

I would suggest, however, that before I make any retraction or acknowledge ignorance, my good friend who would thus accuse me shall read "The Freedom of the Will, as a Basis of Human Responsibility and Divine Government," by D. D. Whedon, D.D., New York, 1864.

Dr. Whedon, it will be remembered, was in his day the well known, able editor of *The Methodist Quarterly Review*, and was regarded as the acutest representative of the theology of the Methodist Episcopal Church.

Dr. Whedon comes to the discussion with a set of words new and strange. On page eighteen he says that he uses volition and choice interchangeably. And then he adds: "A volition in view of some perceived preferability," is a choice. The direct act of the will, he calls volitional; and the consequent act of the man, whether of mind or body, he calls voluntary.

Volitional actions are reduced by him to these three: "An object or direction of action, mental comprehension and motive." Again he says: "Motive is a usual antecedent of action," but he doubts "its strict universality." We are thus not surprised when he says, that the maxim, "Like causes ever and always produce like effects" is "inapplicable in the volitional sphere."

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Now hear him on the "Crucial Question." "What causes, determines, the will to put forth a particular volition? **"An alternative power or cause is an alternative thing and accounts for the coming into existence of either one of several effects;"** and he adds **"So and at once and for all, the crucial question is answered,"** page 90. But when pressed with the inquiry, What causes the will to produce any particular effect? his reply, in capitals and italics is: **"Nothing whatever,"** and for the reason that **"Every complete cause produces its effect uncausedly."** Page 92.

In the light of these quotations, I leave to every unbiased and competent reader to say, whether the position of the advocates of absolute free will has been misrepresented. One of the most profound thinkers and ablest theologians that America ever produced wrote: "Man's freedom may be so defined as logically to exclude even foreknowledge; God's agency may be so defined as to imply that he is the efficient cause of all human volitions. And though we cannot penetrate the interaction of the two, yet we may see when either is ruled out by the very terms in which the other is propounded. Though we cannot solve a mystery, we may appreciate a logical contradiction. No one is prepared to discuss the problem who has not an awe-inspiring sense of the divine majesty, as well as a deep convic-

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tion of the difficulties that environ the ultimate moral preferences of a responsible human will.

Again he wrote: "The will in fact brings our whole being into concentrated expression. At the basis are the generic elements of human nature; these are individualized in a distinct moral personality; and the person putting forth power, especially in the form of choice or preference, is the will. It is only logically that the will is distinguishable from the man or person; really it is never so." And when we keep in mind that the cardinal point in the will's freedom, that on which responsibility chiefly hangs, is the fact that the person is consciously free in the choice actually made, we shall be forever free from the ugly habit of trying to maintain man's moral responsibility at the expense of the rights, prerogatives that essentially belong to the Sovereign of the Universe.

Motives must influence the will according to some law, which when it is understood, will in its general operation, be found to be unvarying. This law will also be found to be a most beneficent law, a law without which such a thing as social order, moral government, could not exist.

This law is that the stronger of two, or the strongest of several motives presented to the mind, influence the will to action. Reverse this law, and the righteous

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would furnish our jails with criminals in conduct, while the vicious in character would furnish the conspicuous examples of excellence in conduct. For as a man wills, so he acts, except in cases of co-action; and no longer would the words of our Lord be true: "By their fruits ye shall know them." Conduct would be no longer a true index of character.

But again motives are not self-originating, nor are they produced by the mere act of the will. Whence then do they arise? Where do they reside? And what is the measure of their strength? They arise from the mind's contemplating some object. They reside in the soul. The measure of their strength is the character of the individual.

These truths may be aptly and abundantly illustrated from history sacred and profane; and if one will thoughtfully study his own mental states and consequent action, he will find them confirmed by his own experience.

That which is a motive sufficiently strong to influence one man in a given direction fails utterly in the case of another. The reason is that the causes of volition lie wholly within the soul. "Outward things have value and attractiveness, only as the mind seizes upon them with its desires, only as they are objects of some want within." The predominant motive is thus

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seen to be, in fact, the bent of the mind, the manifestation of its fundamental, governing disposition.

It is nothing against this view, that now and then, here and there, a man puts forth single volitions, and does individual acts contrary to his true character. As for example, when an ungodly person professes Christianity, or the genuine Christian commits a sin. This is but the temporary flowing back of a wave, while the main current beneath goes steadily on in its course.

A little time only is required for the settled character of the man to show itself in the uniform putting forth of his will.

Judas Iscariot was numbered among the apostles, yet he was a devil, and his character came clearly to view in his designs and plottings to destroy the innocent for money.

Peter was a truly regenerated man, and ardent lover of Jesus, as the Christ of God, yet in a moment of fear, he denied his Lord. But behold him yonder in the darkness weeping bitterly over the temporary displacement of his true self; and watch that character settling itself more firmly than it had ever been hitherto in its love and loyalty to Jesus Christ as the Son of God. Witness his appeal to the omniscience of the risen Christ to attest his love, which had been obscured, yet clean out of sight of men, in the hour of temptation. "Lord, thou knowest all things; thou knowest that I love thee."

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My friendly reader, if you have had the patience to follow me thus far, you see that the will is the man choosing; that the Lord in thus constituting him cannot be charged with unrighteousness; that no violence is done to any person, so long as that person is free to do what he chooses to do. You also see that it is utterly impossible for one by a mere act of will to reverse his moral nature. "Let him make the attempt, and he finds himself as powerless as a man standing upon the surface of the ground over one of those Kentucky rivers, would be to turn back in its course the rushing torrent that flows beneath his feet."

Election and Predestination.

Let us now inquire: What is gained by accepting the doctrine of God's foreknowledge, while denying the doctrine of election as held by intelligent Calvinists?

What is foreknowledge? I quote from teachers of theology who rank among the greatest: "Foreknowledge is that attribute of God, whereby he knows himself and all other things in one simple act."—Calvin.

"Knowledge of a plan as ideal or possible may precede decree; but knowledge of a plan as actual or fixed must follow decree. Only the latter knowledge is properly foreknowledge."—Strong.

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“God knows all events that are certain or fixed. The certainty that they will come to pass is based upon his decree. He therefore knows all things that shall come to pass.”—Boyce.

“Unless God have knowledge of future contingent events, we cannot say that he is omniscient, and in order that there may be any certainty in the divine government, God must know what is to occur in the future.”—Henry B. Smith. The same author in reference to divine decrees, writes: “This is the meaning of the word efficacious as applied to the divine decrees, that is, what is contained in them is sure, certain; the decree is effectual, a purpose which is carried into effect, not that the decree itself is efficacious, or that God, by a direct efficiency, carries each decree into operation. The reasons for this are: (1) If it were not so, there would be no certainty to divine government. This might be overthrown or set aside. The fulfilment of prophecy may depend upon a million minute particulars whose occurrence must be secured. (2) The Scriptures assert it. All the prophecies establish it.” Isa. 14:27: “For Jehovah of hosts hath purposed, and who shall annul it? And his hand is stretched forth, and who shall turn it back?”

What is uncertain, undetermined, cannot be the object of foreknowledge. Any event must be certain, fixed, determined, in order that it shall be foreknown.

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He therefore who accepts the doctrine of the foreknowledge of God, while denying the doctrine of his decree, is compelled to hold that in regard to events that have transpired, and that are now transpiring and that shall hereafter transpire, in his own universe, God is a mere spectator.

But the foreknowledge of God antedates all creation; and since it is essential to foreknowledge that the events foreknown must be certain, fixed, determined; and since before creation there was neither man nor angel, nor devil, neither principalities nor powers, this question is pressing for an answer: By whom, or rather by what were the events, making up this world's history themselves made certain that the Lord God Almighty might foreknow them?

The logical teaching of the theology which would invest God with foreknowledge, while at the same time it would divest him of purpose, or decree, must inevitably involve this position, namely, "The only relation which God sustains to the events which are to transpire in the future of his own universe, is that they undoubtedly shall come to pass, at the times, in the places, in the order, and by their respective agencies, exactly as foreknown"—just this, nothing more.

The wisdom which planned, and the power executive which guides and controls the multiform forces, in countless combinations and modes of action that se-

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cure the events as they have been in the past, are now in the present, and shall be in the future unfolded before the eyes of intelligent beings, cannot be other than infinite wisdom and power.

But according to that short, swift and easy theology, which holds that "God foreknew, but he did not decree," the wisdom which planned and the power which guides and controls the complicated machinery of this world—not to speak of the universe—involving the minds as well as the bodies of multiplied millions of intelligent and morally responsible agents to certain definite ends and issues, as they were foreknown from the beginning, was not the wisdom and power of the Christian's God and Father.

Let those who love that theology, hold and teach it, if they will. I will neither hold nor teach it because I do not love it; it has no charms for me; nor has it the endorsement of the "Teacher come from God."

In this connection I am constrained to ask: Do we really believe in God? God revealed in the holy Scriptures, who declares "The end from the beginning; and from ancient times things which are not yet done;" God who declares: "My counsel shall stand, and I will do all my pleasure." God unto whom "Are known all his works from the beginning of the world?" It is interesting to note that the last quotation, which is from the Apostle James—Acts 15:18, ascribes both the

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knowledge and the works to God—not the knowledge to him and the works to another; but both to him, fore-knowledge and decree; for God works ever and always according to his purpose.

We trust him with the destiny of our souls both for time and eternity; and do we shrink back when we are challenged to trust him with the governance of all things, even to the minutest details? Are we afraid to acknowledge the decrees of God, lest we abridge our own liberty? Does such acknowledgment so circumscribe the field of our being and action, as to leave not room enough for the consciousness of our moral freedom, and consequent moral responsibility?

Does one say: “Such knowledge is too wonderful for me?” While our God and his ways are too great for our minds to understand, are they too great for our hearts to trust? The wisdom and power may believe it, and be saved; while the very greatest of human minds are unable to fathom the depths of its meaning. God nowhere requires that we shall comprehend him; but that we shall have faith in him, trust in him, not as separate and apart from the disclosures he has made of himself; but in him with all that he reveals of his knowledge, wisdom, power, justice, holiness and truth.

Have we not need sometimes to examine ourselves, lest we make a god after our liking and worship it, whilst we live in ignorance of the only true and living

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God, and turn our faces away when a true portrayal of his character and nature is brought to view in the gospel faithfully preached?

We have sometimes heard the cry "fatality" brought against the doctrine for which we stand and would teach. But what is this that confronts us in the broad-guaged way of that theology which accepts the doctrine of the foreknowledge of God, whilst denying his decree of Election? What but that soulless, passionless, unintelligent idol—fate?

We need not tremble when we are told that God predestinates what comes to pass in human history, fearing to accept the statement as true lest we should involve the great Lord God in sin. "The Judge of all the earth does right." He is God, Most Holy, the only perfect standard of every conceivable virtue, moral and spiritual excellence. Because we may not be able to reconcile liberty and certainty in the moral government of the universe, shall we deny that they are reconcilable? That they are consistent, we may be sure; for God knows how free agents will act.

I am not essaying to solve the problems and remove the difficulties which to the understanding of men attach to the deep things of God. But I am insisting that we shall acknowledge as true the doctrines he teaches us in the Revelation he has given us, despite the dif-

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ficulties. For one I do not accept the teaching either of Sabatier or Harnack, French philosopher or German rationalist, concerning the inspiration and authority of the book, known and loved as the Bible.

There are difficulties in the Bible; there is an abundance of plain and easy things; and these, praise God, are the things essential to life and salvation. But the man who, in his study of the Book, has never found difficulties, problems too great for solution by finite minds, has barely looked beneath the surface. And these difficulties are found not about the decrees of God merely, but about prayer, providence, incarnation, resurrection, about life itself. If we cannot remove these difficulties, solve these problems, what are we to do? Petulantly to throw the Book down, and leave its lessons unstudied, and its mysteries unsought? That were folly in the extreme; because there is not a doctrine taught in the inspired Word, that the denial of it will not involve us in far more insuperable difficulties than the acceptance of it. The miracles of unbelief are greater in number, and outrage sound reason tenfold more, than the miracles of evangelical faith.

I have no desire either to state or advocate any doctrine of the grace of God so as to meet the approval of men who are out of harmony with the will and Word of God. For in that case, I should be sure I had not

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pleased God. To elect means to choose; election means choice; the elect, "God's elect," means God's chosen ones.

The Doctrine Stated.

"Election is that eternal act of God by which, in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his spirit, and so to be made voluntary partakers of Christ's salvation."—A. H. Strong.

This "special grace of his spirit" is the Holy Spirit's regenerating power, by which the ruling preferences, the governing disposition, in fine the character, of the sinner is so changed that he voluntarily, through repentance and faith, partakes of "Christ's salvation."

The Holy Spirit puts the matter thus through the apostle to the Gentiles: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel, etc." 2 Thess. 2:13-14. Here both the fact and the mode of accomplishing the fact; both the end and the means to the end, are revealed. And with this plain statement before their eyes, with what show of respect for the truth of God can men charge upon the doctrine of

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election, that it renders useless either the preaching of the gospel or the belief in it? Never did, and never will a correct, i. e., a Scriptural conception of the doctrine, obviate the necessity of the means with which it is joined in the Word of God; and therefore in the purpose of God. Nor has the correct belief of the doctrine any such tendency as to make the advocates of it careless or indifferent with reference to the divinely appointed means. Nor does it foster lives of ungodliness in those who really believe it. Witness the lives and labors of eminent saints.

God's purpose of election is not, and cannot be, the rule of our conduct before or after conversion. But included in the purpose of salvation, according to election, is the revealed truth that God has been pleased to associate with himself men, not as delegating to them saving power, but as agents by whom the gospel is preached, "the gospel which is the power of God unto salvation to every one that believeth." The rule of our conduct, both of saints and sinners is, therefore not to be sought in the secret purpose of God; but it is to be sought and found in God's purpose of salvation as that has been revealed by him and which has been unfolded in the lives and labors of prophets and apostles, whose record we may read in the sacred volume.

No man can therefore justly charge that God has commanded us to certain lines of conduct, and ob-

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structed the way of obedience by his secret purpose. Shall we refuse obedience to the plain and explicit directions which are found in the revelation which God has given us, until we shall be able to understand and explain how and why our obedience is required by the Sovereign of the Universe? If we had the capacity to understand and to make explanation of this character, would not such obedience destroy the ground of faith, and exalt utility above the commandments of the Lord Jehovah? Aye, more, would not such a course of conduct destroy the possibility of Christian life and character? As God's purpose of election is not the rule of the preacher's action in proclaiming the gospel, so neither is the doctrine of election the object of the sinner's faith in order to his salvation. And so neither the one nor the other would be justified in withholding obedience until he should be able to comprehend the secret purpose of God, with reference to himself.

The uniform teaching of the Scripture, in regard to the invitations of the gospel is, "Whosoever will, let him take the water of life freely;" i. e., gratis. And universal Christian experience witnesses that this testimony is faithful and true. The trouble which lies in the way of those who perish—and certain it is that God's elect do not perish—and obstructs the way of their coming to Christ for life and salvation, is not any purpose of God, secret or manifest, but it is their own

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settled preferences, affections, desires, in fine, their characters.

They see in Christ, the Savior, "no beauty that they should desire him." They are out and out, through and through—altogether opposed to him. "Ye will not come to me, that ye might have life," at once and forever tells where the trouble lies, where the obstruction is to be found. Stretching far beneath the outward conduct of these unbelieving Jews, and dominating them, was their heart-life, alienated from Christ and hostile to him. The heart-life of every sinner, Jew or Gentile, must be changed, radically changed, ere he will come to Christ, believe in Christ. Now because this is true, does it make the charge against God just, the charge of insincerity, because he broadly declares, the water of life is free to all who will partake of it? Is the sincerity of the call of the gospel disproved, if those who will not, refuse to believe it, and are lost forever? Strange reasoning this. Not until the water of life has been withheld from one, only one, who would partake of it; not until our Lord, Christ, has cast out one, only one, who came to him, believed in him, will the charge stand.

Does some earnest, honest soul, who has long been perplexed in regard to this doctrine, but wants to find the truth, say: "But the Holy Spirit does so change the settled preferences, the governing disposition, the

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character of some persons, that they choose to come to Christ and are saved?" So he does; and but for this radical change wrought by the Holy Spirit all men, without exception, would finally and forever perish. But stay: Have you thought that the statement you make, in all probability, is in the nature of a complaint? And complaint, relative to the matter under consideration, rests upon one or the other of two grounds, maybe upon both. The first is the fear to leave for final disposal our supreme interests, ourselves, to the "good pleasure" of God's will, lest justice should miscarry. The second is a lack of full confidence in "the breadth and length and depth" of the goodness, love and mercy of our Sovereign Lord for a lost world.

Now, respecting the first, "the good pleasure" of God's will, keep this ever in mind: The testimony of universal Christian experience—and there is no testimony among men so true and trustworthy, besides it is the only testimony in this case that is available or valid—the testimony of Christian experience is that our lives are truer, more honorable, purer, more just and virtuous, holy and good; that we have our deepest, most real and abiding joy, our sweetest peace, and most satisfying contentment just when we are walking according "to the good and acceptable and perfect will of God." And do you fear to abandon everything, even

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your own life and its destiny for time and eternity to the "good pleasure" of that will? No; I know you do not.

With reference to the second, namely: The goodness, love and mercy of God for a lost world, two remarks are pertinent. (1) Would you divest the Lord Almighty of the glory that is essentially his, in the interest of a fallen race? If such a thing were possible of accomplishment, then both the lost world, and, my pen shrinks from writing it—God our Savior would be gone and gone forever. No! you would not, you could not, consent to such a catastrophe. Then settle this once for all: God must be God, just as he is, and as he has revealed himself in the sacred writings, otherwise the salvation revealed and freely offered in those writings, to a lost and undone race would be an utter impossibility.

(2) If you will devote only a few days in earnest, prayerful study of the New Testament—it's a small book—and in reverent reflection upon the revelation there made of the long suffering exercised, of the treasures poured out, the suffering experienced, the hardships endured, the shame and contumely submitted to, the sacrifice made by God our Savior, in order that he might reach and save a lost world, you will be profoundly convinced, that never since the day and the hour when he bowed his head, and yielded up his spirit,

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with the cry, "It is finished," have there ever been among men, any love and labor, any toil and hardships, suffering and sacrifice, worthy of mention.

Ah! It is when men see the mighty sweep of God's goodness and love and mercy, that the great deep of their hearts is all broken up, and their rebellion ceases. So often so many of us need to pray: "O Lord God, our heavenly Father, we would not come to the study of thy Word in the spirit of the critic, which alas is too often, if not always, the spirit of pride and self-conceit; but we would come in the spirit of the dependent, penitent soul, which befits the mightiest among men."

It has already been said, but the statement needs to be emphasized, that the condition precedent of a proper knowledge of Christian doctrine is a proper knowledge of God; and the Master teaches us that the first thing here is submission to the divine will. "If any man wills to do his will, he shall know of the doctrine." It is not to "the wise and prudent," but "to babes," the Father reveals wisdom, hidden from the world. Complete submission to the will of God, is the point of departure for the fullest knowledge of the revelation of God.

The faith which acknowledges God immutable, and ascribes to him, what he claims for himself, infinite knowledge, wisdom, power, holiness, justice, truth, rests

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in perfect peace and confidence, respecting all the Word and works of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee;" and the reason assigned is "because he trusteth in thee." Let the reader turn to the 91st Psalm and carefully consider it, in connection with the quotation from Isa. 26:3.

Furthermore the methods which God employs are the wisest and best; and for the very highest reason assignable, they are God's methods. "The ordinances of Jehovah are true and righteous altogether"—R. V. "The works of his hands are truth and justice. All his precepts are sure. They are established forever and ever. They are made in truth and uprightness." Psalm 111:7-10.

In a preceding article, objections which are urged against the doctrine of Election have been briefly noted. I wish now to impress upon my readers, especially upon those who are young Christians, and more particularly upon young ministers of the gospel two or three thoughts concerning objections to any doctrine that is clearly supported by the Word of God. I use the phrase, "supported by the Word of God," advisedly; for neither preaching nor teaching consists in a string of quotations, isolated passages, from the Scriptures.

1. It is a grave defect in any man's method of procedure simply to collect together a number of objec-

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tions to a doctrine, as for example, election, and array these objections before his readers or hearers, instead of examining with care the evidences upon which the teacher of the doctrine relies in support of his faith. Such a method of procedure injures both the objector and those whom he may influence as well; because it is as unscientific as it is unfair. It is very easy, it requires no thought, to conjure up objections to some of the most fundamental and clearly revealed and attested facts and doctrines of the Word of God.

2. When any doctrine, e. g., election or predestination, is taught either from the pulpit or through the printed page, and the teaching is supported by the Word of God, the teacher is under no greater obligation to answer the objections to the doctrine than is the objector himself. Nor, because some men conjure up objections to the doctrine of God's sovereignty, as that is evidenced in election and predestination, be they Christian or not, are they relieved of the obligation, divinely imposed, to study and to believe the doctrine. There are heaven-imposed duties which belong to all men alike; and one of these duties is to believe God. I do not forget "there are diversities of gifts;" nor do I fail to recall that these gifts are from the "same spirit."

These gifts include "apostles, prophets, evangelists, pastors and teachers." But this fact does in no wise

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signify that the evangelist, because he is not proficient in exegesis or exposition, is privileged to scout the "hard doctrines." On the contrary all apostles, prophets, evangelists, pastors and teachers, if they would honor their calling and glorify God with their gifts, must ever keep in mind that their work, varied as it may appear, was designed to make actual one common, glorious end, namely: "The perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God." Eph. 4:12-13.

If this paradox of election and free agency were not found in the Scriptures, the class of preachers to which I have the privilege and honor to belong, might well be silenced. In this connection I quote from one of the acutest thinkers and clearest writers after whom I have ever read that I might learn. He says: "This paradox of election and grace, so far from being in any sense without a parallel, is merely a single phase of the great mystery of divine sovereignty in relation to human will. A passage from St. Peter's Pentecostal sermon may be cited to illustrate my meaning: 'Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain.' The murderers of Christ were acting in fulfilment of a divine decree, and

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yet their deeds were really and absolutely their own. Theirs were wicked hands, and guilt of necessity supposes the action of an independent will. When this case can be explained, that they who set up the cross on Calvary, were fulfilling a divine purpose, though acting in direct antagonism to the divine will, the clew will have been found to every difficulty here alluded to."

Now in order to enforce the truth, found throughout the Word of God, let the passage from the Pentecostal sermon be divided thus: "Him being delivered by the determinate counsel and foreknowledge of God"—God's decree, plainly declared.

"You have taken, and by wicked hands have crucified and slain"—man's free agency, just as plainly declared.

Moreover the sermon as a whole unquestionably teaches that by this mysterious combination spiritual blessings—aye salvation itself—not otherwise possible, were brought to a lost and ruined race—yes, to the murderers themselves. This great mystery, revealed here, has been revealed before. Nor can we ignore or overlook it, except to the injury of ourselves and of those who are taught by us. What is that mystery? It is this: "God's purpose, moving upon a higher plane, often countervails the evil purposes of men, moving upon a lower plane; and so resulting in spiritual blessings to mankind, not otherwise possible." O Lord,

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quell whatever of riot thou seest in any of our hearts, and bring us, with bowed and reverent heads to the attitude of the Master, when he said: "Even so, Father, for so it seemeth good in thy sight." And so, instead of complaining at anything which God does or teaches, let us gladly accept the mysteries as well as the plain and easy things, which we may be able to understand and explain.

The world needs to be taught these mysteries, these "deep doctrines"—yes, men of sinful, rebellious hearts need the teaching. Think of Peter's audience on the day of the Pentecost. There were the men who killed "the Prince," that is the author "of life." Only let the preacher be filled with the Holy Spirit, and no man is fit to teach in the name of our Lord without the Spirit of God, and these "deep doctrines," will be used with mighty effect. Forget not that it is the Word of God, applied by the Spirit of God, which convicts men "of sin, and of righteousness and of judgment," when they will cry out, "What shall we do?" Too many of us, I fear, have been preaching to meet what the world demands, instead of preaching what God commands. O, the tragedy of it!

Again Christians need to be taught these "deep doctrines." So often does our Father in heaven use these mysteries, the "hard sayings," to break down the last vestige of oppositon in our hearts to his blessed will.

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The doctrine of election is not the object of our faith in order to our salvation; but it is sometimes, I doubt not, the test of faith. There are many Christians who long for the conscious assurance of their acceptance with God, our Father. May it not be that they have been robbing themselves of the long coveted experience just at this point? In an unguarded hour, they have become absorbed with themselves instead of with God, his purpose, his service and his glory. It is a greater anxiety to have God on their side than to be upon his side. O, so often, "We are willing to owe many things to God, only not ourselves and our destiny absolutely."

I know a preacher of the gospel, who in the early days of his ministry, was pronounced in his opposition to the doctrine of election. He preached with vehemence that the issue of salvation was dependent upon human volition. On a Monday morning, after having preached against the sovereignty of God in the bestowment of his grace the preceding day, this young preacher, all alone and in a deep wood, whither he had purposely gone, kneeled to pray. But he could not pray; he was dumb. The preaching he had done on the day preceding came vividly before him—he wept, he sobbed out, yes aloud. "O, God, I yield; I am utterly ignorant, and yet I have called in question thy wisdom and thy way of saving immortal souls; forgive

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me for the folly and the rebellion of my sinful heart. Thy will is supreme, and it ought to be, and I yield to it." Many days had not passed, ere that young preacher's soul was singing for very joy; when again he kneeled in prayer, and the promise was made: "Never again, O Father, will I oppose the election of grace. Thy will and thy way is blessed, most holy, the wisest and the best."

CHAPTER IV.

THE ATONEMENT AND FAITH IN JUSTIFICATION.

By W. L. Pickard, D.D., LL.D.

The writer has been asked for an article on the above subject. Either the Atonement, or Faith, or Justification, is a large theme, but combined, they are overwhelming.

For nineteen hundred years more thought has been given to the New Testament than to any other book, and to Christ than to any other person. The overwhelming testimony of those who have carefully studied the Bible, both the Old and the New Testament, is to the effect that the Bible is genuine and authentic. This consensus may be especially emphasized with reference to the New Testament. Those who deny this have not made out their case, and those who have not studied it carefully are not entitled to a judgment on the question.

The central figure of the entire Bible and the overwhelming character of the New Testament is Christ. All of the Old Testament, in various great ways, pointed to him and was based on him, his work, and his sufferings. In the New Testament he is found every-

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where as its throbbing heart-life. Take him out of that book and you have no New Testament. He is its essence.

Connected with him, as set forth in that book, is his death. His death, therefore, is a legitimate study of that book. What was, and is, the significance of his death?

Christendom generally has held that Christ's death was an atonement for sin, that, in some great sense, he died to save human beings from their sins. Did he die to make an atonement, or did he not? We wish to know what the Bible teaches on this subject. It must be settled by the teaching of the Scriptures. When we find what they teach on this subject, there is but one of two things to do; either to accept this Scripture teaching, or to reject the Word of God as authority.

Atonement means at-one-ment. This implies that because of something man had done there was a chasm between him and God, and that something must be done to reconcile man to God. The Bible tells us that SIN separated us from God. With this agree the consensus of experience and judgment. Sin made a chasm between man and God. It was man's sin that made it. If the chasm is to be bridged, God must bridge it. To do this, in his love, God gave Christ to die for the ungodly. Christ's death did not cause God to love us; God gave us Christ because he already loved us.

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“God willeth not the death of any that dieth, but ferreth that all should turn to him and live.” Therefore, God loves the sinner and desires to save him, but hates sin. The sinner must give up his sins or go down with them, for God and sin can never be reconciled; that is impossible as long as God is holy. But the sinner may be reconciled to God on a basis that God, in his love, has declared. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for the ungodly.” “Christ died for our sins and rose for our justification.” “The Lamb of God that taketh away the sin of the world.” Christ died “in our stead;” he died “on our behalf.” “And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.”

The atonement originated in the mind and nature of God, and was not worked out by man. It was a necessity, if God and the sinner were ever to dwell together in peace, love and fellowship. Man could not meet this necessity, and did not; God could meet it, and did, by the death of Christ. It was God's way—the way of expressing his love in the means of the sinner's salvation. The death of Christ, then, in the New Testament is set forth as the expiation of sin which God made for us by and through Christ.

The law of God given on Sinai neither contemplates nor involves an atonement, though other Scriptures,

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from Abel's lamb to Christ, do suggest it. The law expressed that standard which God set forth as wholly right. Its violation deserves punishment. The atonement, therefore, is above the law. Law contemplates absolute righteousness and punishment for disobedience. Atonement represents love graciously flowing from God's heart to the guilty. It is not contrary to law, it does not lower the standard of the law, it does not set law aside. It upholds the law, and is the basis of blotting out the sin of the guilty law-breaker, and lifting the guilty back into guiltlessness. The law stands; the guilty sinner may be cleansed and placed back in fellowship with God. God's holiness is expressed in the law, the sinner's guilt is expressed in his own sin, and the expiation of the sinner's guilt is expressed in Christ's death. The sinner's salvation is expressed, then, in his love of God and of the righteous law of God. By means of grace in Christ, God and the sinner may come into fellowship again.

"God sent forth his Son, made under the law, to redeem them that were under the law." The law stands. Man sinned and incurred condemnation, he can not lift himself back into holiness. He is condemned justly—sin is in him, a part of him, his very essence. There is nothing he can do to make himself holy. He is guilty, punishment must follow—for the law has its just penalty. Christ voluntarily assumes the sinner's place—

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steps into his place legally—Christ not being a sinner in fact, but in all counted such under the law. Man said, by choice and act, the law does not suit me, I will not obey it. He dishonored it, but Jesus, under the law, magnified the law. He declared that the law was good and holy, and that he came to do the will of God as written in the law. He was born under it, lived under it, and died under it. Thus he showed to man, angels, demons and the universe, that the law was holy. “He, himself, bore our sins in his own body on the tree.” He suffered the results of our sins—guiltless in fact, yet counted as guilty before the law in our stead, dying for us. His death was in our stead.

Again, “Christ died for us,” “he gave himself for us,” “he gave himself a ransom for all.” In the light of all these passages, what is the true explanation of his death? Did he die for our benefit? Yes, certainly. Did his death set up a great moral influence? Certainly. But are these all? No, nor are they the essence of these passages. Jesus did not die as a martyr; he died as the sinner’s substitute. These passages mean substitution, else they mean nothing. Stephen, Paul, and countless saints have died as martyrs, and in some real sense these all died for our benefit, and from their deaths have gone forth into the world great moral influences. But not one of them died as an atoning sacrifice. Jesus died as an atoning substitute for sinful man. We are forced to this

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explanation, or else to distort or ignore the Scriptures, denying them their plainest meaning, or repudiating their authority altogether. The essence, therefore, of Christ's death is in its sacrificial nature. He was our substitute under the law. He takes our place, and not a critic on earth, nor a demon in hell, can find one fault in our substitute.

It has been already suggested that Christ's death, as an atonement, was a necessity; but we are not to understand by this that God was compelled by law to have Christ die for us. Christ did not have to die for angels or demons. He might have left man without an atonement. Millions of men have lived so brutally that we have often marveled that God took note of the race at all after sin entered into the race of man. If no sinner had ever been redeemed, the throne of God would still have been lighted with the light of God's majesty and holiness. The necessity of Christ as a substitute is in the fact that God could not consistently with his nature have offered to man salvation without an expiation, for justice is as divine as mercy, and justice and mercy had to meet at the altar of sacrifice. This is in keeping with the awfulness of sin, on the one side, and the splendors of God's nature on the other.

God punishes sin because sin is essentially wicked and offensive to God. Sin is the expression of the spirit of

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evil and malignity, which would, if it could do so, murder God himself. Few of us, possibly, apprehend the awfulness of sin. God's wrath is revealed against all sin. All sin deserves to be punished; this is God's revealed view of it. God can neither excuse it nor compromise with it. Hence the necessity of the atonement by substitution. Thus again it is seen that God's nature requires that sin shall be punished. When the state punishes a criminal it does so, primarily, because of the crime committed, and secondarily, to protect society. God punishes the guilty for **guilt's** sake. He did not have to punish that punishment might be a deterrent, for all were guilty. Again it comes back to this: God's nature and the nature of sin make it necessary that sin shall be punished. But you shrink back and say, why did God have his sinless Son to die, the just for the unjust? But, by the will of God, Christ did die, did he not? Very well, then. If he did not die as a substitute for sinners, for what did he die? Certainly not for a moral spectacle; surely not simply as a tragedy that hymns and oratorios might be written, based on his sufferings. This would have been mockery. To him, who knew the depths of sin, it was necessary.

Justification.—"He died for our sins and rose for our justification." "How shall a man be just with God?" Justification and condemnation are opposites. To be condemned is awful; to be justified is glorious. "It

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is Christ that died, yea rather that has risen again and ascended unto the right hand of God.' What then is justification? It is an act of God by which he declares the sinner justified, or righteous before God. The justified one stands before the law of God **declared** to be guiltless. The justified one is treated as though he had never been guilty of the violation of the law. Though the heart of the justified one is involved in this matter, justification declared the **state** or **standing** of the man rather than the condition of his heart. He is free from all the penalty of sin—counted and declared just before God.

This is a glorious condition. How does it come to pass? Is it by works? "All have sinned and come short of the glory of God." "Not by works, lest any man should boast." Merit is neither in the sinner nor his works. He cannot work himself into a state of righteousness; if so, Christ's death was a useless tragedy. Perfect obedience and perfect work cannot come from an imperfect, sinful heart. There has lived but one perfect man, and he was more than man—Christ. Justification, then, cannot come by the works of the imperfect. Every human mouth is dumb before the law. For the law speaketh to them that are under the law, and all are guilty. The law cannot both condemn and justify, and the Scripture says, "By the deeds of the law shall

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no flesh be justified.” The natural man can never keep the law perfectly nor love God perfectly, and both are required.

Repentance is a great thing, insisted upon by the prophets, Christ, and the apostles, but repentance cannot justify a man from sin. Sorrow for sin cannot blot sin out, neither free one from sin. If there were nothing else in connection with repentance, it would deepen into remorse—an eternal hell in the soul. Neither in human, nor divine law, does repentance atone for crime. It is an expression of sorrow following guilt, which may be admitted to be better than hardness of heart. But it does not atone for sin, nor justify the sinner.

How then is the sinner justified? The Scriptures answer. “Being justified freely—by his grace, through the redemption that is in Jesus.” “Much more then, being now justified by his blood, we shall be saved from wrath through him.” “For he hath made him to be sin for us, who knew no sin.” “He was delivered for our offenses and raised for our justification.”

It is clear from these Scriptures that the obedience and death of Christ are the foundations of man’s justification. Jesus freely assumed and fully satisfied every condition of his relation to the law in the sinner’s place, and drank to the dregs, its awful cup. In his last cries of agony, law still stood in spotless moral integrity, its majesty upheld and its righteousness

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vindicated to the uttermost. But when Christ finished all obedience to the law, mercy and justice met in peace at that wondrous cross on which the Prince of glory died.' It was God's way—and there was no other way of salvation. The atoning death of Christ, then, is the basis of man's justification.

How then does the atonement become efficient in the sinner's justification? It is by **faith** in Christ—not mere intellectual belief, but the heart's assent, the moral nature of a man laying hold of the Lamb of God. "Abraham believed in God and it was counted to him for righteousness." "He that believeth on him is not condemned, but he that believeth not is condemned already." "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." "And being found in him, not having mine own righteousness, which is of the law, but that which is through the **faith** of Christ—the righteousness which is of God by faith."

So it is seen that the atonement is the basis of the sinner's justification, and faith is the instrumentality by which the atonement becomes efficient in one's justification.

Christ is worthy of our intellectual belief and our moral allegiance. We are commanded to believe in him. Even though faith is the instrumentality by which one is justified, there is no merit in the man who exer-

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cises this faith. It is all of faith that it might be by grace. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Therefore the atonement is **sufficient** for every sinner, but it is **efficient** for those only who believe. Can you think of a penitent believer not being saved and justified? On the other hand, can you think of an impenitent, hard-hearted, godless one as being justified before God? These questions suggest powerfully their own answers.

Christ's sacrificial death shows God's hatred of sin. His justification of the sinner magnifies God's justice and mercy. The faith exercised shows that the justified one is dead to the love of sin, and alive unto God. In such an one the egotism of sin is being canceled out and the piety of sanctification is in process of growth. He is out from under the penalty of the law; he is in a state of grace, and is headed for glory.

"E'er since by faith I saw the stream
Thy flowing wounds supply;
Redeeming grace has been my theme,
And shall be till I die."

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“Then in a nobler, sweeter song,
I’ll sing thy power to save,
When this poor, lisping, stamm’ring tongue
Lies silent in the grave.”

CHAPTER V.

REGENERATION IN RELATION TO REPENTANCE AND FAITH.

By E. J. Forrester, D.D.

At once, it is observed that there are three terms to which no ambiguity must be allowed to cling.

It may be a surprise to some readers that the word "regeneration" occurs in our English Bible only twice. In one of these passages (Titus 3:5, "The washing of regeneration") it evidently refers to a spiritual renewal of the individual which brings him into the circle of God's saving grace in Christ Jesus. In the other place (Mat. 19:28, "In the regeneration, when the Son of man shall sit in the throne of his glory") the reference is to that "restoration of all things" which is to accompany the final consummation, "when the Son of man shall come in his glory, and all the holy angels with him," and "shall sit in the throne of his glory."

Now, for purposes of this article, we must understand "regeneration" in the former of these two senses, viz.: as that spiritual renewal of the individual by which he is brought into the circle of God's saving grace. We shall deal with the spiritual fact to which Jesus directed the attention of Nicodemus when he said: "Except one be born anew, he cannot see the kingdom of God" (Jno. 3:3).

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In the New Testament there are two words rendered, "repent," by King James. These are "Metanoeo" and "Metamelomai." The two ideas represented come to view in a single passage, 2 Cor. 7:10, "Repentance unto salvation not to be repented of." The last clause, "Not to be repented of," ought to be considered "without regret." In this paper we are dealing not with what is simply sorrow, or regret, but with a spiritual fact more far-reaching and potent. It is the fact to which the verb "Metanoeo" and the noun "Metanoia" set forth. It is the fact to which Jesus referred when he said: "Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:46). It is that spiritual fact which involves and comprehends such a change of mind, such a reversal of attitude, towards God on one hand and sin on the other, as to mean a definite and determined and final break with sin, and an unreserved allegiance to God.

With one exception the word "faith" in our English New Testament stands for "pistis." The one exception is found in Heb. 10:23, where the American revisers have properly corrected King James and have put "hope" instead of faith, seeing that the word in the Greek is "Elpis," "hope," and not "pistis," "faith." Here we are concerned with "pistis,"

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“faith,” as it stands for an attitude of the soul towards Christ—that attitude which is related to salvation as indicated in such Scriptures as these: “Apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ”; “We reckon, therefore, that a man is justified by faith;” “By grace are ye saved through faith” (Rom. 3:21; 3-28; Eph. 2:8). The attitude here indicated as the ground of justification is one in which the whole being, the whole life, of the redeemed sinner is linked to, identified with, the life of the Christ, whose righteousness, by virtue of such identification, becomes the justification of the one so identified. It is a momentous transaction. The grace of God on one side—how rich it is! and the implications for holiness and service on the part of the believer—how great are they!

The group of terms which we have been discussing are thus brought into connection with a definite group of spiritual facts; and now it is desired to indicate the inter-relations of these facts. The best performance of that part of the task probably requires that more should be said about the facts themselves.

Regeneration, the birth from above. What is it? How is it effected? Is it entirely a divine performance? Or is any human element present? Jesus says that it is “of water and spirit.” Paul, to Titus, calls it “the

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washing of regeneration and renewing of the Holy Spirit.” Without taking time to discuss the matter, we may be allowed to express the exegetical opinion, in passing, that “water” and “washing” in these passages do not refer to baptism as a means of regeneration. If, however, we turn to Jas. 1:18 and 1 Pet. 1:23, we shall find reference to means used to effect regeneration. James: “Of his own will he brought us forth by the word of truth.” Peter: “Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth forever.” In the verse next following the apostle shows that by the “Word of God” he meant “the word of good tidings which was preached”—that is, the gospel of salvation. This bringing of the truth of God into connection with the new birth would seem to allow for human response; in other words, the Scriptural doctrine of regeneration involves both human and divine participation, as do other great spiritual transactions. The designation of this transaction emphasizes the divine factor.

Repentance, as we have seen, is such a change of attitude towards God and sin as involves a radical break with sin and a whole-hearted allegiance to God. This is, by no means, entirely human. “Him did God exalt with his right hand to be a Prince and a Savior to give repentance to Israel and remission of sins” (Acts 5:31). Here repentance is represented as a divine gift; and no

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man comes to that change of attitude without divine help.

Faith is such belief in one's own sinful and lost condition and in the divine Saviorship of Jesus as leads to trusting wholly to him for salvation and to yielding completely to him as Lord of one's life. The emphasis here, as in the case of repentance, is laid upon the human side of the transaction; but it is not, by any means, exclusively human. "Looking unto Jesus the Author and Perfecter of our faith," is a divine word which takes account of what we all know by experience—that it is only when help comes from above that the faith-attitude is assumed.

Here, then, we have three great spiritual facts at the threshold of the Christian life. Regeneration is a renewal of the sinner by the Spirit of God, in the use of his truth, which appeals to man, and so allows room, and calls for man's response. Repentance is such a change of attitude towards God and sin as involves a radical break with sin and a whole-hearted allegiance to God—a change which is not, and cannot be, effected apart from divine agency. Faith is such conviction of one's own sinful helplessness and of the all-sufficient saving power of Jesus as involves complete reliance on Jesus as Redeemer and complete submission to him as Lord—an attitude which does not, and can not, come apart from divine power.

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These three great spiritual facts are so bound together that it would seem to be vain to attempt to separate them except in thought. They form a mighty dynamic spiritual complex, upon which depends the transformation of individuals and the whole world.

CHAPTER VI.

CHRISTIAN BAPTISM—WHAT IT IS AND ITS MEANING.

By D. W. Key, D.D.

Christian baptism stands at the entrance upon the Christian life. It is set forth in the New Testament as the first of the two ordinances—baptism and the Lord's Supper—to be observed by all Christians by the command of Christ.

1. What is Christian baptism? Two things are involved. First, a Christian; second, baptism—a baptized Christian being the resultant. Where there is lacking either a Christian or a baptism there can be no Christian baptism. The Christian comes to Christ before coming to baptism or to church membership before good works, before any rite or ceremony. The Christian is one who knows, trusts, loves and follows Christ. Only believers are commanded to be baptized. This excludes all infants and others who are unable to have moral judgments because of unsound mind. There is no example of infant baptism in the New Testament.

Christ commands his followers to be baptized. He was baptized by John in the river Jordan. He sets the example for us to follow. In the great commission among his last words he sent forth his disciples to

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preach, baptize and teach. In obedience to this command, three thousand were baptized at Pentecost. Philip, Paul and others baptized believers. What is baptism? Baptists hold that Christian baptism is the immersion of a believer in Christ in water into the name of the Father and the Son and the Holy Spirit. No immersion, no baptism. Pouring, or sprinkling is not immersion and therefore not baptism according to the New Testament. "No modern Greek lexicons give any other meaning for baptizo than dip. Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man who today argues that baptizo means to sprinkle or pour throws suspicion on his scholarship and is on the defensive" (Prof. A. T. Robertson, Greek scholar and author). Prof. Thayer, of Harvard University, in his standard Greek-English Lexicon: "Baptizo: 1. Properly to dip repeatedly, to immerge to submerge." Dr. Marcus Dods, a leading Scotland Presbyterian scholar, in Dictionary of Christ and the Gospels: "Baptism, a rite wherein by immersion in water the participant symbolizes and signalizes his transition from an impure to a pure life, his death to a past he abandons, and his new birth to a future he desires. . . . The full significance of the rite would have been lost had immersion not been practiced." John Calvin (Presbyterian) says: "The word baptize, however, signifies to immerse, and it is

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certain that immersion was the practice of the ancient church." Dean Stanley (Episcopalian, Church of England): "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed in the water. The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed a most dangerous innovation."

Dr. Conant published a book a few years ago giving the Greek quotations from all Greek literature exhaustively, covering a period of two thousand years, and declared that not an example had been found in which the word baptizo had any other meaning than to immerse or submerge.

Some years ago this question was sent to the Outlook, Dr. Lyman Abbott, editor, New York: "Which do you consider the two strongest books on the Baptist controversy, one on each side?" Answer: "On the meaning of the Greek word baptizo, and the original mode of administering baptism, the Outlook, not having cared about it, has formed no judgment about the merits of the disputants. The controversy no longer exists among scholars. In a technical point of view the Bap-

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tists have won the case.” Prof. A. T. Robertson, one of the most noted Greek scholars in the world, in his tract on Modern Scholarship and the form of baptism, says in closing: “With this showing of modern scholarship Baptists properly claim to have won their contention beyond the shadow of a doubt. The New Testament uses *rantizo* for sprinkle and *eccheo* for pour, but neither of these occurs in the New Testament for the act of baptism, but always *baptizo* is used, which means dip.”

2. What is the meaning of Christian baptism? It is a piece of externalism. It is a symbol, a picture. It is a test and an expression of loyalty to Christ. It creates nothing, but it symbolizes everything subjective and objective in regeneration. It is a profession of faith in Christ. It proclaims but does not create the faith in Christ.

(1). Christian baptism symbolizes the death and resurrection of Christ.

(2). It symbolizes the believer's death to sin and resurrection to newness of life.

(3). It symbolizes the new birth and purification from sin.

(4). It symbolizes the union of the believer with Christ.

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(5). It symbolizes the brotherhood of believers in Christ.

Romans 6:3-4 justifies (1 and 2)—“All who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through baptism into death; that like as Christ was raised from the dead . . . so we also might walk in newness of life.”

Baptism is a burial and presupposes death. The newness of life is imperishable, unaging and unfading.

Gal. 3:27 justifies (4)—“For as many of you as were baptized into Christ did put on Christ.” The believer in Christ, has put on Christ as a garment.

In proof of (5) read 1 Cor. 12:13—“For in one Spirit were we all baptized into one body, whether Jews or Greeks, bond or free; and Eph. 4:4-6—“There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.” This is a declaration of the fact of the oneness of believers. Baptism involves the gracious experience of the saving power of Christ and also the doctrine of the new life and the new relations issuing from that gracious experience, but it has nothing to do with the origination of that experience or of the new life and its relations and obligations. Loy-

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alty to Christ requires that we keep his commandments. This forbids that we set them aside for convenience, for personal comfort, or to please others.

CHAPTER VII.

THE SUPPER OF OUR LORD.

By Geo. W. Truett, D.D.

Whose is this Supper?—What is your answer to this question: Whose is this Supper? There can be but one mind concerning it, if we allow God's Word to answer it. Matthew, Mark and Luke all speak of it, and this is their unvarying testimony: "And Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat: this is my body. And likewise he took the cup, and when he had given thanks, he gave it to them saying, This is my blood of the new testament which is shed for many." The question, then, is settled as to whose is the Supper. It does not belong to Moses or to the prophets or to the apostles.

This is the Lord's Supper. It is his, not only because he instituted it, but also because he appointed it as a memorial of himself. Then since Jesus instituted it and for the specific purpose just named, isn't it beyond every question his table? He so designates it in every reference made in his Word. Paul, in writing to the church at Corinth, said: "When ye come together therefore into one place this is not to eat the Lord's Supper." (1 Cor. 11:20.) Paul is here explaining the deep significance of this Supper. It is not to be par-

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ticipated in as a feast, for the gratification of bodily appetite. They have houses to eat and drink in. This is not a feast, but the Lord's Supper, set in his church by the Lord, as a memorial of himself. Again, he says to the same church: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils." He is disabusing their minds of the seriously perverted notions that had crept in among them regarding this ordinance.

When our Lord instituted it and gave it to the eleven, his language leaves no doubt that this Supper in every sense is his. This is his language: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom." (Luke 22:29, 30.) Plainly it is here stated by him that this table is his. Clear as the light are all the Scriptures that this Supper is the Lord's. If, then, this Supper is the Lord's, he alone must prescribe the rules regulating and governing it. He alone is to say the what and how and why and where concerning it. Surely we are all agreed on this. Nothing else could be reasonable.

Your neighbor proposes to give a dining. It is for him to make every regulation, specification, and limitation concerning it. These regulations he carefully makes and commits to his servants. What are these servants to do? There is nothing else for them to do except to

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follow literally the instructions of their master. They cannot legitimately say: "Now, this is not our table—it is our master's—it is not for us therefore to say who shall or who shall not come to the table—every man in the community must pass on this matter for himself." To suppose this case is at the same time to suggest its absurdity. Those servants are literally and fully to follow instructions, just as the trust was committed to them by their master.

So it is with Christ's people concerning his Supper. They have no authority or option in this matter. This is not their table. This is not man's table. This is the Lord's table. If this were man's table, then to it he might invite his friends according to his opinions and tastes and inclinations. He might give the invitation whenever and wherever and to whomsoever he would. But he must remember evermore that this is the Lord's table. Human sentiment therefore is not to govern it. Long-established customs are not to govern it. Prejudices, tastes, or feelings are not to govern it. Will you say that a command or an appointment of God may be governed and decided by the people as they would regulate some public enterprise? Then you forget that this book is as unchanging and unchangeable as God. You may as consistently talk about your right to change the doctrine of regeneration as to talk about your right to change the place and purpose of this Supper. He

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who placed it in his church has alone the indefeasable right to prescribe every regulation for its government. He either has or has not done this.

If he has, then any talk about "courtesy" and "liberality" concerning it surely cannot be in place. Shall we talk of "liberality" concerning things that are not ours? That neighbor cannot wisely talk of "liberality" concerning his neighbor's dining. The latter neighbor must be the judge of his own table. He is to pass upon its every regulation and limitation, and with it the outside neighbor has no authority whatever. So this table is our Lord's, and if he has put regulations and limitations upon it—and that this he has done cannot be denied—then his regulations are not only wise, but their strict observance is vitally necessary to his own honor and the well-being of his churches. For God's people to do otherwise is to be unfaithful to him and to be treasonable with the trust that he has committed unto them. As well might they talk about the right of changing the laws of nature as the changing of the two ordinances, from the place and purpose given them in the churches, by the Divine Law-giver, Jesus Christ. Then Christ instituted it, and this Supper is his.

The Lord's Gift to His Disciples.

Our second question is, To whom did our Lord give the Supper? For whom did he intend it? He certainly gave it to somebody. To whom? Did he give it to

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his enemies? To those who would sneer at it and pervert it? To men yet blind and lost in sin? To ask these questions is at the same time to answer them. Our Lord gave this Supper to his disciples, and not to the world. There is no disagreement among Christian people here. We are all agreed that the Lord gave this ordinance to his own people and not to the world.

Then the first prerequisite in coming to this table is that one must be a true disciple of Jesus Christ. He must have been regenerated by the Spirit of God. No other one can in spirit either partake of this Supper or be really baptized. These ordinances symbolize spiritual things, and spiritual things must be spiritually discerned. Regeneration is the first and an inexorable prerequisite to this table. Let God's Word here speak on this matter. Matthew, Mark and Luke all unite in saying that "Jesus gave the Supper to the disciples"—to the disciples and not to the world. He gave it to the eleven men who were with him on that sad, lone night. To these apostles, the nucleus of his church, the Supper was committed. That it was committed to his disciples and not to the world is seen from this record in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread"—that is, to observe the Supper. This is the record of the early church now fully at work. Then, clearly it was committed to Christ's people and intended only for them.

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The two ordinances, baptism and the Supper, symbolize the entire gospel of the Son of God. The Supper symbolizes the constant feeding of the soul that has been begotten unto a spiritual life by the power of God. Bread and wine indicate nourishment. This new life must have nourishment. It must be fed. That is the reason why we often observe this Supper. It symbolizes that heavenly nourishment upon which the new life is dependent for all its growth and usefulness in the service of God. Baptism symbolizes another thing. It symbolizes our death and burial to the old life, and our resurrection to walk in the new life. This death, burial and resurrection take place but once. Hence we are baptized but once. Our resurrection to the new life is once for all, therefore it is symbolized but once, by baptism. But the new life just begun has to be sustained and nourished. Therefore, often do God's people come to this table, and only his redeemed people can come. A lost man is a dead man. The dead can not eat. You do not feed corpses. You feed only the living. So this Supper, by its very constitution and character, is intended only for those washed in Christ's precious blood.

Restricted to the Baptized.

But again, not only was it restricted to Christ's disciples, but these same disciples must previously have been baptized. I beg you to pause and think on this a mo-

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ment. Do the Scriptures teach that baptism is prerequisite to this Supper? Plainly and fully they do so teach. In this world, baptism always goes before the Supper. But, again, there is practically no disagreement among Christian people on this point. All the great bodies of Christian people are agreed that this Supper is to be observed only by the baptized, and that no one has the scriptural right to come who has not been baptized. A very few small bodies, together with a few individuals, dissent from this view, but there is but one mind about it among the several large bodies of Christians throughout the world. They are thoroughly and earnestly agreed that only baptized people ought to come to the Lord's table. This proposition is true historically, denominationally, and scripturally.

What, then, is the issue between our Baptist people and others concerning this ordinance? The answer may be stated in one brief sentence: The issue mainly gathers about the ordinance of baptism. We believe that only baptized people—and but one thing to us means scriptural baptism—may scripturally come to this table. Here, then, is the chief issue between us and other people. I have said that baptism always comes before the Supper. This is historically true. The great historians who have written about it confirm it. Let me quote three or four brief sentences from them. Moseheim, speaking of Christians in the first century, says:

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“They were such as had been solemnly admitted into the church by baptism.” Justin Martyn wrote, 150 A. D.: “It is not lawful for any to partake of the Lord’s Supper, but such as believe the things that are taught by us to be true, and have been baptized.” Gibbon, in his “Decline and Fall of the Roman Empire,” says: “With the early Christians the Lord’s Supper followed baptism.” Neander, the leading church historian, says: “No man could be present at the communion who was not a member of the church and incorporated into it by baptism.”

Not only is it true historically that baptism goes before the Supper, but it is true denominationally. Baptists, then, are not alone who propose “close” or “restricted communion,” as it is commonly called. Every great denomination of Christians throughout the world does identically the same thing. There is not a scintilla of difference between Baptists and others on this point. They, with us, demand that before one comes to the table, he must have previously been baptized. The issue then is not about “close communion”—it is close baptism. With Baptists, immersion alone is baptism, and the immersion of one who has already been saved. With them, nothing else can be scriptural baptism.

Here opens before us a tremendous field for thought. Our people are unyielding and immovable in their con-

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tention that a person to be scripturally baptized must first have believed on Christ and been saved by him, and then immersed. They believe that nobody can be scripturally baptized, even though his body be immersed, if he has not already been saved by Christ. Therefore they are compelled to deny the scripturalness of sprinkling or pouring for baptism. To them neither has even the semblance of scriptural baptism. And furthermore, they would also reject as fundamentally unscriptural the immersion of infants, if that were even proposed in the place of sprinkling or pouring, because the Scriptures demand personality, voluntariness, and spirituality in all the duties of Christianity. Baptism and the Supper are for the saved alone, and only the saved can scripturally observe either ordinance.

Sincerity Not Sufficient.

But some good man who thinks differently from what I have said, says: "My baptism is not immersion, but I am sincere in it, that it is scriptural baptism." I will not question his sincerity, but shall I pass upon his sincerity or upon my own? I do not believe that he has been scripturally baptized, in any conceivable sense. I must be governed, therefore, by my own convictions of the teachings of God's Word, and not by his. It is not enough to say because one is sincere that therefore he is right. If that were true, then Paul was as right before his conversion as afterwards, because he was sincere in his conviction that, in his bitter persecution of

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the church, he was serving God. If it were true, the heathen in his mad idolatry is safe, because he is sincere. Do you not see that this standard alone might pervert all truth? No, this whole matter with us is a question of the interpretation of the Word of God. Frankly, candidly and lovingly we differ from our brethren as to "what saith the Scriptures" concerning these two ordinances.

Though we are compelled thus to differ from them, irreconcilably, in our interpretation of God's Word, yet we differ in tenderest Christian love. God pity Christian men who otherwise differ and who magnify their differences by unchristian wranglings and spirit! He has shown unto us a more excellent way. Differing, as we thus do fundamentally, we would not only be inconsistent, but we would also be dishonorable in the sight of God and men to ask those to come to this table whom we solemnly believe have never been baptized. Having said these earnest, candid words, let me hasten to add that it gives me joy unutterable to note that our brethren who radically differ from us are coming to understand better our position on this question and to appreciate and approve our consistency.

The Other Denominations.

Let me read you some brief quotations, that you may see how they are coming to appreciate the posi-

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tion of our Baptist people. I quote these words from the American Presbyterian, as printed some years ago:

“Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion, and can I ask a Baptist so to stultify himself and ignore his own doctrine as to wish me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would receive a Quaker. Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his ‘close communion,’ which is but faithfulness, until we are prepared to be open communionists ourselves, from which stupidity may we be forever preserved.”

Now, that is candid and noble and Christian. He understands the situation just as it is.

That matchless orator, Henry Ward Beecher, used these words in the Christian Union a few years ago:

“A Pedo-Baptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motes by people whose own vision is not clear.”

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The late Dr. John Hall, of New York, one of the leading Presbyterians of the world, said these candid words:

“If I believed with the Baptists, that none are baptized but those who are immersed on profession of faith, then I should, with them, refuse to commune with any others.”

Faithful words are these from the great preacher who went home only a few years ago.

Dr. Hibbard, the great Methodist leader, thus speaks:

“It is but just to remark that, in one principle, the Baptist and Pedo-Baptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question then, that here divides us is, What is essential to valid baptism?”

The distinguished Episcopalian, Dr. Wall, says:

“No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before they were baptized.”

These are just a few of many similar expressions that are being spoken by our brethren who differ from us.

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These expressions are truthful and noble and Christian, and they state the case just as it is.

The One Word of Authority.

But, waiving all the historical and denominational testimony to the proposition that baptism is a prerequisite to the Supper, let us see specially to the question: "What saith the Scriptures?" Does this word teach that men ought to be baptized before they come to the table? Here are its answers:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples." There is Christ's law: (1) Making disciples; (2) baptizing them.

Again, when the successor to Judas was to be chosen, the demand was that the one ordained to be a witness, with the other apostles, of Christ's resurrection, must be "from the baptism of John."

When Jesus gave the Great Commission (Matt. 28:19-20), this was the order of its development: (1) Make disciples; (2) baptize these disciples; and (3) properly teach them. Is it thinkable to you that Jesus would have these apostles and early Christians demand of others what he did not demand of them? And now, later, we find the early church at Jerusalem is literally carrying out this commission. Here is the record:

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“Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread (i. e., the Supper), and in prayers.” (Acts 2: 41-42.) How simple this record: Men are convicted of sin under Peter’s preaching. He points them to Jesus, who saves them. They are then baptized. Next, they are steadfast in the apostles’ doctrine and in fellowship. All these things occur before the Supper. Perfectly clear, then, is God’s Word, as taught by both Jesus and the apostles, that the first duty of the believer is baptism and that baptism comes before the Supper.

Church Membership a Prerequisite.

But, still further: Not only did Jesus give this Supper to his disciples, who had been previously baptized, but he gave it to the baptized disciples in their organized capacity; that is to say, he gave this Supper to his church. Then, a third prerequisite to this table is orderly church membership.

Note the order: Regeneration, baptism, church membership. To his churches, then, Jesus committed this ordinance. He did not commit it to preachers, as such, nor to individuals, as such, but to his churches, in their church capacity. I put this question: Who is to judge of the qualifications of people who come to this table?

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There can be but two answers. One is that it is an individual matter, and that the individual must wholly pass upon it. The other view is that this ordinance was committed to the churches, to be preserved by them in all its pristine purity and meaning. Shall the individual desiring to come to this table be the sole judge of his qualifications, or shall the church be the judge?

If you say the individual shall be the sole judge, then you cannot keep any man away from the Lord's table. Let me show you the utter inconsistency of it. In your church is a man guilty of insubordination to church authority, or some gross immorality, or some serious heresy. Fidelity to God's Word compels you to withdraw from him, and you obey that Word. The solemn act of withdrawal is taken by the church, in obedience to God's command, and for the preservation of the church. Next Sunday the excluded man comes again into the worship of God's people. And now they come to observe the Lord's Supper. Every man present is told to be his own judge, and come to the table if he so chooses. There sits the excluded man, whose immorality is odious to the community, and whose heresy seeks to subvert the very fundamentals of the gospel, and yet he is included in the invitation to the Lord's table. Is it consistent? Is it righteous? Can it be honoring to God? How dare his people do it?

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Why Not the Immersed?

Just here is answered another question: Why do not Baptists invite the immersed of other denominations to the Lord's table? The answer is near at hand: Immersion only, as before said, does not constitute scriptural baptism. One must be immersed because he is already saved, and not in any sense to secure salvation. Just here we are compelled to differ, fundamentally, from some who agree with us as to the proper act of baptism. One of the fundamental designs of baptism is to symbolize the great fact of the believer's death to sin and his resurrection to a spiritual life that has already taken place. And still again, baptism must be administered by a proper administrator. This ordinance, as well as the Supper, has been committed to the church. Then the church alone can legally administer it. But suppose a body of Christian people inveigh against immersion as the scriptural act of baptism, and give their influence in writing against it, speaking against it, and teaching against it; and if, to secure a member, or for any other cause, immersion is administered by them, against their consciences and against what they conceive to be the teaching of God's Word; and if, as is unwaveringly held by Baptists, immersion alone is the proper act of baptism; then can such baptism be orderly, consistent, and scriptural? Our convictions of God's Word compel us to answer in the negative.

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Still further answering the question: The Bible not only plainly specifies certain prerequisites to the Supper, but it also just as plainly specifies certain disqualifications. Now, since the Supper is an ordinance of the church, it must inevitably follow that whatever would debar a man from the church must also debar him from the Lord's table in that church. It is logically inconceivable that one should be deprived of membership in the church and yet not also be deprived of coming to the Lord's table in that church, since the first privilege is the source and foundation for the second.

Among the causes mentioned in the Scriptures, for which a church should withdraw from members, are these: Insubordination to church authority, immoral conduct, a schismatical spirit, heresy, and disobedience to the commands of Christ. Do we see schism, heresy, and disobedience to the commands of Christ in the teachings of other Christian people, who believe and teach so differently from us? Our separate existence is a sufficient answer. Then the question is answered, by the two points of valid baptism and scriptural doctrine, as to why Baptists do not invite the immersed of other denominations to the Lord's table.

The Church as Custodian.

That the local church is the custodian of this ordinance, and must judge of the qualifications of those desiring to partake of it, is shown by the fact that the

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command to observe it was given, not to individuals, but to a company. On the night of its institution, Jesus said to the eleven, themselves his incipient church: "I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table, in my kingdom." (Luke 22:29-30.) Manifestly, this table is inside and not outside the church. The church alone can, therefore, be charged with the responsibility for its government. Writing to the church at Corinth, Paul uses this language: "But I say, that the things which the Gentiles sacrifice, they so sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21-22.) What is Paul talking about? He is talking about the influence that idolatry is insidiously wielding upon the church at Corinth. He finds there, for example, this condition, a husband and a wife—the one an idolater, the other a Christian. The idolater proposes to the Christian: "Come with me to my table, then I will go with you to yours." This, Paul declared to be fundamentally wrong. Not for the sake of husband or wife, or mother or child, could the Christian sit, now at one table and then at another. The place and purpose of the two tables imperatively forbade such inconsistency and compromise.

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Writing further to the same church, earnestly does Paul bring out the thought that the observance of this ordinance is not an individual act, but the joint act of the church. "When ye come together in the church, when ye come together therefore into one place, when ye come together to eat (i. e., to observe the Supper), tarry one for another." (1 Cor. 11: 18-20-33.) Never individually, but only in her collective capacity, can the church observe this Supper. Therefore, I always instantly decline to carry these emblems out to the sick and the dying. Awful is the perversion of this ordinance, where men individually take these emblems here and there, to be individually ministered to the aged and sick and dying.

Writing elsewhere to the same church, Paul says: "For we, being many, are one bread, and one body." (1 Cor. 10: 17.) As it takes the separate States of the union to make the United States, so the members of a church, not individually, but "being many are one bread, and one body," must act collectively in order scripturally to observe this ordinance. We have seen at length that the answer to our second question is, that a local church is the only body known to the Scriptures which has any competency or jurisdiction in the government of her two ordinances.

The Meaning of the Supper.

Our third question is, What is the meaning of this Supper? What is our design in our observance of it?

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This is a question of great moment. Some of the most grievous evils that have ever afflicted the world have grown out of the perversion of the design of this Supper. Three distinct views are held with regard to its nature. There is the view of the Romanist, called transubstantiation, which view is that this bread and wine are literally changed, by the consecration of the priest, into the very body and blood of Christ; and that, by thus eating Christ's body and drinking his blood God's saving grace is received by the communicant. The view of the Lutheran, and, perhaps, some others, called consubstantiation, is, that though the bread and wine are not changed, yet along with them is present the real body and blood of Christ, so that both are eaten at the same time by the communicant. So palpably do these two theories contradict the plain nature and purpose of this ordinance, and the whole gospel, that I do not need to stop to refute them.

Let this simple statement of God's Word show us this Supper's meaning: "This do, in remembrance of me." Here is its meaning in one brief sentence: "This do in remembrance of me." But some one asks: "Do we not come to this table to commune with one another?" Such sentiment is widespread and has done incalculable harm. Only once is it called a "communion" in the Scriptures, and that by Paul, where he says: "The cup of blessing which we bless, is it not the com-

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munion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16.) A better translation of this word "communion" would be "participation," and it does not mean A, B and C participating with each other, but participating with the "body and blood of Christ."

Jesus does not say, "Do this in remembrance of certain loved ones, or to show fellowship for them," but "Do this in remembrance of me." It is the only thing he ever asked his people to do whereby they might remember him. Oh, shall we deny him this simple request? The question of "showing Christian fellowship for others" is not even to be thought of when we gather at this table of our Lord. Yea, more: For any one to come here with such motive is a grave sin in the sight of God. "Do this in remembrance of me."

As to Christian Fellowship.

It is not a question of Christian fellowship. There are other times and places for the tender and beautiful manifestation of Christian fellowship, but this is not the time nor place to be thinking of that. "Do this in remembrance of me." I believe in the heartfelt, joyous fellowship of all God's children. I know nothing of my poor heart, if it does not thrill with tenderest Christian fellowship for every one in whom I see the image of my Redeemer. Though I believe that great multitudes of

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my Father's children have never scripturally been baptized, yet I love and esteem them as earnest, noble Christians. I love them with an unspeakable love, and no man shall go ahead of me in cherishing tenderest Christian fellowship for them. But, far be from me all such thoughts when I gather at this table to remember my Lord.

There is this other Scripture that should always be read in this connection: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (i. e., condemnation) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11:27-30.) What Christian has not felt unspeakable trembling as he read that awful sentence? "He that eateth and drinketh unworthily, eateth and drinketh damnation (i. e., condemnation) to himself." What does it mean? The answer is found in the latter clause of the same verse: "Not discerning the Lord's body."

There is but one motive and thought to concern us as we come to this table. To come to it with any other than to "discern the Lord's body" is to harm the soul and to sin against Christ. It is a question touching your

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motive in coming. It is not a question of your sense of unworthiness. Certainly you are unworthy, and you are also unworthy of all the countless blessings of salvation. But, in coming to this table, for what do you come? It is to remember Jesus. It is to discern his body. That is the one motive. All this talk about gathering around this table to show fellowship for mother, wife, child, neighbor, is not only senseless twaddle, but it is a sin against God and men. Oh, my Savior, shall our thought in coming to thy table be about dear mother, or wife, or child, and shall these earthly forms displace the broken and bleeding form of Jesus, who gave himself unto death for us? God forbid! No wonder it is said of those who thus come: "For this cause many are weak and sickly among you, and many sleep." Oh, my brethren, see to it, do see to it, that in coming to this table but one thing is to engage the powers of your minds and hearts, and that is that you "discern the Lord's body." And know, once for all, that any other coming is mockery against the meaning of this ordinance and against him who gave it.

There is still another Scripture that we should briefly examine: "But let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. 11:28.) This is often quoted by those who insist upon "individuality" and "liberality" in the observance of this ordinance. Let us examine the verse a moment.

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To whom were the words addressed? They were addressed to a church, the church at Corinth. This same church, as we have before learned, was instructed concerning this Supper, to "Come together in the church . . . to come together into one place . . . and to tarry one for another, when they thus came together to observe the supper." (1 Cor. 11:18-20-33.) All thought of individualism in the observance of the Supper is thus destroyed.

Then, when this church, collectively, is ready to observe the Supper, the question of self-examination is pressed upon every individual who proposes to participate in its observance. The individual has his place there with his brethren. The church collectively, and not individually, is about this table. They are going to observe the Supper. The officials are ready to give to each the emblems. Now, what is the supreme object of this self-examination? The Scriptures connected with the verse plainly tell us—it is a question of motive. The self-examination is to be had with this one end in view—not to so eat and drink as to bring condemnation upon himself, but simply and only so as to "discern the Lord's body." Oh, my brethren, I charge you, see to it that yours is the one motive whenever you observe this beautiful ordinance.

The Baptist Position.

I have gone over this subject hurriedly, but item by item, presenting the Scriptures touching this ordinance.

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May I say it modestly, my Baptist people keep this ordinance as is demanded by the Holy Word. They believe that God's Word does plainly teach that men must be born again, and then be scripturally baptized, and then maintain an orderly church membership, in order to be scripturally entitled to observe this ordinance. For these prerequisites my Baptist people unwaveringly stand. They are the only people who have thus stood for this meaningful ordinance. Their fidelity has cost them reproach, and many have been the charges of "narrowness," "discourtesy," and "illiberality" that have been heaped upon them. But did it ever occur to some good Christian, who forgot himself so far as thus hastily to criticise his Baptist brethren, that the sublimest exhibition of fidelity and unselfishness in the history of Christianity is the Baptist position on the Lord's Supper? Dear brother, if it were for human applause, is it not reasonable that our course would be different? Against all the world my Baptist people thus have stood—and for what? They could have baptized many who are today in Pedo-baptist churches, if they had not unyieldingly contended for the scriptural restrictions of this Supper. Our people feel, they believe with all their hearts, that for them to change their course one iota in this matter would be palpable disobedience to their Master's word

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I repeat, this ordinance has received awful treatment, but not by Baptist hands. It has been individually taken out of the church into the streets, to the beds of the sick and dying, but not by Baptist hands. Some withhold part of it altogether, but not my people. Some withhold it even from some whom they say they have baptized, but not my people. Some—from their talk I fear there are many—observe this ordinance for expressing their fellowship one for another, but never so by my Baptist people.

CHAPTER VIII.

THE INDEPENDENCE AND INTERDEPENDENCE OF THE BAPTIST CHURCHES.

By L. R. Scarborough, D.D.

A Baptist church is a unique institution. When Christ organized the first one, he had no earthly model. He brought the plan from heaven. On the human side it is a pure democracy. Its sovereignty is within itself. On the divine side it is a pure theocracy. Christ is its absolute head and governing authority. It has no member or official who can have ecclesiastical authority. It cannot delegate to any one person, or group of persons any part of its God-given authority. "Its sovereignty always stays at home." It is free to do as it pleases, within certain bounds. It is always controlled by Christ's will and word. No outside human individual, or group of individuals, can bind it or control its actions. No conference, convention, association, board; no ecclesiastic of any sort or from any source can give one command, make one law or rule binding upon the least Baptist church in the world. And yet, it is bound absolutely and forever by every word given in inspiration by Jesus Christ. Its disloyalty is flagrant, treasonable and unpardonable if it swerves one iota

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from the least of Christ's commands. It has certain functions and powers and is sovereign in its sphere and field in the exercise of them. No body can question nor gainsay its rights in these fields; neither the State in its civil or military power, nor other churches in their ecclesiastical powers can have any authority over it. It is in no sense a legislative body. It cannot make a law binding on the conscience or conduct of anybody, nor can a group of Baptist churches appoint delegates or messengers who can associate themselves into a legislative body, and make ecclesiastical laws binding on Baptists anywhere in the world. Its judicial powers are limited. It is competent to judge of the qualifications of its members, either to come in or go out. It can judge as to the fitness of its officers to hold office, as to place and time. It has a certain judicial authority in the interpretation of Scriptures governing its ordinances, its members and affairs. It cannot bind the consciences of any of its members, nor compel obedience in anybody's conduct. It can determine the matter of association and fellowship in its worship and work, of any member who wilfully violates its demands or rules. It is an executive body. It is bound by every holy command of God to do absolutely and as far as possible the will of Jesus Christ as revealed in the Bible as it is seen under the enlightening leadership of the divine Spirit. Every Baptist church and every Baptist in all the world

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is under a law wrought in their souls at regeneration to do Christ's will. Neither has any right to set aside nor neglect any command he makes. So here is a free democracy under a pure theocracy.

A Baptist church as such has no word to say to civil authorities, nor can civil authority say any word governing a Baptist church in the exercise of its functions under will of Jesus Christ. No officer from State or national or military governments can decide in the least sense what a Baptist church must do or say when it acts in any direction carrying out the revealed will of Jesus Christ. Not even the President of the United States, the Commander-in-Chief of all the armies and navies, can tell a Baptist church what to do in preaching the gospel or administering the ordinances or teaching the Word of God. Nor can a Baptist church use any ecclesiastical powers over any civil authority in matters of State or religion. This is the sort of a church Jesus set forth in his day and wrote about in the New Testament.

Their Interdependence.

There is no such thing as "the Baptist church" meaning an ecclesiastical unit composed of a group of Baptist churches. You can rightly say "the Methodist church" or the "Roman Catholic church" in such a sense, but not "the Baptist church." You can correctly say "the Baptist denomination," when you speak

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of the Baptists, composed of all the churches of a section. I never like to hear a Baptist speak of "the church," unless he means some local Baptist church.

Each Baptist church in all of its ecclesiastical authority and powers is wholly and entirely independent of every other Baptist church, yet in all the work of preaching the gospel to a lost world it is very dependent upon all other Baptist churches and bears to them a deep and abiding inter-relationship, which it must regard if it will do its best work for Christ. The doctrine of co-operation is as binding on a Baptist church as the doctrine of missions or baptism. Every Baptist church is as much obligated to co-operate with other Baptist churches in carrying out Christ's commission in the world as is each member in each church bound to co-operate with other members in doing the work laid out for his local church. Disloyalty to Christ would have been no greater if Peter had said to James, both members of the church at Jerusalem, "I will not co-operate with you and the other members of the church in preaching the gospel here in Jerusalem," than if the First Baptist church in Atlanta would say to the First church in Macon, "we will not co-operate with you in carrying the gospel to Georgia and to the world." These churches are bound by a holy law of relationships and life to join together in planning for and working out such plans in giving the gospel to the world.

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Certain Meaningful Facts About This Interdependence.

1. If Baptist churches do not co-operate with each other in gospel projects they will never build a great forceful, victorious denomination and hence will lose their place in constructing a glorious kingdom for Jesus Christ. They forfeit their claim to his power because they refuse their obedience to him in the most vital matters.

2. If they do not co-operate in the spirit of a great brotherhood they will never build mighty institutions fostering trained leadership, such as colleges, seminaries, hospitals, orphanages, religious papers, mission movements and agencies. Our very life as a people, our fondest hopes as a religious world-power, are bound up in our co-operant spirit and attitude.

3. The non-co-operating church will itself fail in its own local field. The self-centered church, which fosters disfellowship and non-co-operancy in the larger kingdom work, will eventually die. The laws of life and growth are against it. Such a center breeds death-germs. If we are unwilling to do Christ's will in his larger and kingdom work he will not help us to do our work in our smaller field. So churches must co-operate with each other in order to live. Church history, ancient and modern, tells everywhere the same story, verifying the truth of this statement.

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4. There is a tremendous and constantly binding obligation for Baptist churches to co-operate in keeping pure the doctrines of the Word of God, as well as in carrying the gospel around the world. Our powers to persevere in gospel proclamation are bound up with the purity and loyalty of our doctrines. A co-operant missionary and educational world-movement which emasculates the doctrines of God's Word will fail. There needs to be a toning up of Baptist conscience along this line. There is a co-operancy and interdependence on doctrine as well as on practice and works. A pure spiritual democracy in local church independence and life characterized by a Christly spirit of world-wide co-operancy in all the kingdom movements is what should be sought for in all your Baptist churches throughout the world. May it so be.

CHAPTER IX.

THE FINAL PERSEVERANCE OF THE SAINTS.

By E. Y. Mullins, D.D., LL.D.

The subject of the final perseverance of the saints is one which appeals directly to the hearts of Christian people. It is sometimes stated in alternative form as the preservation of the saints. In the latter the sovereignty of God and his providential care are especially emphasized. As a matter of fact, however, both forms of statement are necessary to bring out all the truth. God preserves the saints, and the saints persevere in the divine life. Exclusive emphasis upon the divine preservation would tend to slur over and minimize the co-operation of the saints, while exclusive emphasis upon their perseverance would tend inevitably to slight the divine sovereignty and God's agency in man's salvation. The doctrine of the perseverance of the saints may be expressed in a series of statements, such as the following:

1. First, God has an eternal purpose toward individuals. The purpose of God toward mankind is not merely a purpose in general toward the race. There is unquestionably such a purpose, but God has always chosen individuals to carry out his larger purpose to-

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ward mankind. The account of the call of Abraham in Genesis makes this abundantly clear; so also does the call of the apostle Paul. It is a wrong conception of God's purpose toward the world to imagine that it is a sort of blanket desire for the salvation of men. It is more than this. It is a purpose which becomes effectual in the calling and regeneration of individuals.

2. In the second place, the purpose of God in choosing individuals to salvation will inevitably be carried out. There is no uncertainty in any of the plans of God. He never changes from a definite purpose which he forms. Sometimes he changes his method. The various dispensations in his dealings with men illustrate this; but, as the apostle remarks in Phil. 1:6: He who began a good work in men will carry it out unto the day of Jesus Christ. God is an unchangeable being, but this does not mean that there are no variations in his methods. It is therefore certain that when God calls, and regenerates, and justifies, and saves a man, he will not fall away and perish. There is abundant Scripture in proof of this position. In the 10th chapter of John, 28th and 29th verses, Jesus emphasizes the fact that those who come to him will never perish. And in Romans 8:30, predestination, which took place before the foundation of the world, and glorification, which is the final salvation of men, are coupled together in such a way that it is impossible to believe that any one who is

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saved by the power of God can ultimately fall away and be lost.

3. In the third place, the carrying out of God's eternal purpose in the salvation of individuals involves the use of means in order to accomplish the divine end. It is a great mistake to imagine that God's grace operates apart from the use of human agencies and means employed for bringing about the spiritual result. It is altogether possible to hold a one-sided view on this subject which will lead to hardshellism. It is an easy-going and indeed lazy attitude toward the grace of God to assume that it will work as if by magic without any occasion for human agency or human effort. But God's grace in the salvation of men becomes effectual through these means and these agencies.

4. In the fourth place, in the carrying out of his purpose through these means, the free agency of man is fully recognized. At this point may be noted one of the most common mistakes in dealing with this subject. Men think of the grace of God as if it were a physical force, acting upon the human will by sheer power; but the Scriptures never represent it in this way. The grace of God is not dynamite, and the human will is not like a rock to be blasted from its place by a physical explosion. God works in moral and spiritual ways to influence and change the will. His Holy Spirit constantly acts with a view to accomplishing this result, but the

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Spirit of God does not crush man's will, nor does he override that will. He persuades it and leads it and imparts to it moral and spiritual power to choose aright. The result is that man works out what God works in the soul. In Phil. 2:12-13, we read the injunction that we are to work out our own salvation with fear and trembling, because it is God that worketh in us both to will and to do for his good pleasure. Here we have clearly stated the relation between the grace of God as an agency acting upon man and human freedom. If the doctrine of man's free agency is not safeguarded, we are in danger of a subtle and hurtful pantheism, which will destroy human effort and convert man into a mere animal or vegetable. We may regard him as being on a level below that of free beings. This is disastrous. It is because man is free, and it is because God respects his freedom, that saving grace flows out to the free will of man through other men and other women, in order that that grace may become effectual in producing the suitable response of that will.

5. A fifth and final statement is that the eternal purpose of God in thus saving individuals can only be fully understood when we think of salvation in its larger New Testament meaning. The salvation which the Scriptures teach has several phases. First of all, it includes justification and regeneration and all the blessings which accompany conversion. This is finished

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salvation, which rests upon the atoning work of Christ, and which is wrought in us through the action of the Holy Spirit. But there is also a final salvation which includes all the fullness of moral and spiritual perfection, which Peter refers to when he mentions the salvation for which we are kept, which shall be revealed "at the last time." Now, between this initial and this final salvation there is the process by which the spiritual life is developed. The salvation, then, which God purposes in choosing individuals, is a salvation which includes all these phases. We cannot understand that salvation unless we take into account all three of them.

Before closing this article, it may be well to notice one objection some have urged, that it is an immoral doctrine to teach men that they will certainly be saved when once they have believed in Christ. It is taken for granted by the objector that if men are told that they will certainly be saved, they will proceed to take advantage of the grace of God and live whatever life they may be disposed to live, indulging their sins and appetites and living in a manner unworthy of Christ and his gospel. But the objector overlooks a most vital fact, viz., that the doctrine of the perseverance of the saints can only be understood fully in the light of the other truth that the regenerate man has been awakened in his whole spiritual nature. His will has been enlisted in the service of Christ. His desires have been

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changed. The whole bent and set of his being has been turned in a new direction, and it is absurd to assume that a man whose nature has been thus radically renewed will be disposed to indulge the flesh because the grace that renewed him is known by him to be a grace which will preserve him to the end. The doctrine properly understood stirs the depths of gratitude in the human soul, and men are led by it into zealous devotion to the kingdom of Christ and his service.

CHAPTER X.

A FUTURE JUDGMENT.

By J. F. Love, D.D.

Apart from the dogmatic teaching of the Bible, future things are not all matters of speculation. The invisible things of him are clearly seen, being understood by the things that are now known and accepted. We have in present knowledge and experience the premise of conclusions which complete them and corroborate Scripture. The acceptance of certain primary and fundamental facts of the moral world imposes the logical necessity of a future in which certain things obtain. There must be universal moral harmony. The moral facts of this world anticipate the moral character of the world to come. The existence of certain facts of great moral significance ensures the existence and reality of corresponding facts. That which lies beyond the frontiers of our present knowledge and experience is presaged by primary elements of truth now commonly accepted. Future judgment is the corollary of moral facts and religious doctrines which belong to the experience and creed of the average man. These primary truths lie at the foundation of the moral order and of rational views of the universe.

What then are these primary truths which furnish a clue to the future and certify judgment to come?

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1. The existence of God.
2. The immortality of the soul.
3. The persistence of personality after death.
4. The universality of the moral order.

Substantial Verities.

Are the above items of popular belief substantial verities?

1. Is there, first of all, a Supreme Being, a rational, moral Creator and Ruler? Are the evidences for the existence of God convincing? Are there any indisputable evidences of intelligence at work in nature and in the world above the intelligence of human creatures? Is there any rational theory for creation and order in nature apart from the persuasion that there is a God?

2. Is man immortal, a being with two hemispheres of existence—one on this side of death and the grave, the other in the boundless thereafter? Are there any ineradicable convictions in the human soul that it is a creature of two worlds? Are there probabilities that the marvelous human spirit and intelligence do not in the flesh fulfill the high ends of their creation, probabilities which no doubt or objection has ever been able to dispose of or can dispose of? Are there sure and unquenchable foretokens of endless life beyond the weariness of this?

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3. Does man's personality, his character and characteristics survive and persist in that other hemisphere of his existence? Will he constitute a personal unit in the society of the life beyond such as he constitutes here? Will he in that life be clothed with intelligence and memory, and will his personal traits cling to him?

4. Is life over there lived under the same moral laws that obtain here and now universally? Will right always be right and wrong wrong? Will men be amenable to the law of right and justice in their future endless lives as they are in this temporary and transitory one? Does morality exist in this world only? Is it thinkable that moral law and order are suspended for the vast areas of time and space that lie beyond the death boundary?

What, now, is the answer of the majority of men to these primary questions? What is the universal conviction? What is the testimony of the greatest minds? What is the opinion of the foremost of modern students? What answer do they give to these questions? Is there among the most independent, unbiased, and if you will, irreverent scientists and psychologists a growing conviction of probability or improbability of these great contents of faith? What are these men saying of the certainty of these basal facts which so tremendously affect rational views of futurity?

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We do not propose to go into any long citation of testimony. We simply raise the question as to what this testimony is in order to set the reader to thinking upon that testimony as he is familiar with it, and to assert for myself most unequivocally that, while certain items in this catalogue are denied by some, every one of these is affirmed by an overwhelming majority of the specified classes. The modern mind is converging its thinking more and more upon such religious truths as these under discussion, and more and more the thought of scholars, scientific and philosophic, are drawing into Christian channels. Science has produced a deep conviction of the existence of a God of infinite wisdom, psychology acknowledges the reality of religious experience and jointly they affirm the indestructibility of soul and intelligence. All thoughtful men know that law and justice exist together, never the one apart from the other. Future judgment serves the ends of morality in this world and that which is to come.

The testimony has multiplied in quite recent months, and the witnesses have grown quite bold in giving it unsolicited, and delivering it through unusual channels of communication—the secular press, the independent and free lance magazine, and often the platform and the stage are used for the announcement of convictions arrived at concerning Christian verities. This

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age was, before the present war, very greatly sentimentalized. Sentiment and the humanities had for some discounted all testimony for future judgment and justice. The war has revived the moral sense of justice. This is evidently reacting upon religious faith and causing men to face the stern truth of Scripture, that a day of judgment is coming. Even the partial judgments which the law of God and the moral order, of which he is author and which he administers, are meting out to transgressors in this life, should have convinced all men that God is not so excessively sentimental as not to punish. These pre-judgment penalties are alarming intimations of the final judgment and complete justice.

It would be easy to fill this page with recent utterances, not of theologians nor of saintly men and women with simple faith in the Scriptures, but of scientists, soldiers, literateurs and statesmen. Faith in God, immortality, the survival of personality, and the moral government of God, of everlasting and universal right and justice, which shall at last be vindicated, have had nothing less than a revival since 1914 and the outbreak of this diabolical and murderous war. Rose water ethics will not be as popular hereafter as they have been. Men can now preach on judgment to come without being considered antiquated fanatics.

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Yes, there is to be a future judgment. Things and conditions of this life come to conclusions in a final court of justice which shall sit after the race has crossed the frontier of this life and touched the border of that vast hemisphere of life where our largest interests lie. When this period of probation for the race is at an end, the accounts will have to be balanced and closed after the long accumulating interest on all delinquencies has been figured up. Conditions under which the good and bad respectively are to live thereafter will have to be determined under the rules of a continuing moral order.

Death is not necessarily a door to merited reward or of escape from the consequences of transgression. Through this door the righteous shall bound forth to new freedom, while the harvests from the good seed which they have sown are ripening, and at last to enjoy the fruition of their hopes in Christ; passing the same door the wicked shall be bound over to the day of judgment when they shall give account of the deeds done in the body. Death does not change character; it changed. Through death the righteous shall escape the opened there which contain the records of their deeds here. The moral order and moral status will be unchanged. Through death the righteous will escape the handicap of evil association, and the wicked, passing the door of opportunity, shall advance their names on the docket pending the sitting of the court.

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Pictures of the Scene.

The Scriptures are replete with affirmations and details of final judgment. There is nothing in all the Word of God or the realm of literature so impressive as the accounts given in the Scriptures and the pictures drawn there of this solemn and solitary event in the history of the soul and of God's moral government. In the simplest language there is given us, now with one view and then with another, a pictorial presentation of the judgment scene—vivid, sublime, august and majestic. Something of the details of this picture, as well as the awful reality of the event, can be gotten from such arrangement of a few brief extracts of Scriptures as the following:

1. Acts 17:31—“He hath APPOINTED A DAY in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

The day has been set for the convening of the court of judgment. No man knows the hour when the crier shall summon the scattered dead to face the Judge, but every day we live brings us nearer to that hour. Our faces are set toward the judgment seat. All interworking of Providence, the moral law and human actors are preparatory and progressive for that day.

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2. Matt. 25:31-46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; And before him shall be GATHERED ALL NATIONS; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The nations, all nations, those who know God and those who have rejected God, those whom we have served in the gospel of Christ, and those whom we have neglected, shall be there. These will be separated one from another as the sheep and the goats are put in different pounds. Ah, America will be there with her load of responsibility, and Africa, and China; Germany will be there to face the books from which the record of her murderous history shall be read out.

3. Rom. 2:16—"In the day when God shall JUDGE THE SECRETS OF MEN by Jesus Christ according to my gospel."

Courthouses drag many skeletons from the closets. Penalty does not always get itself attached to the guilty in this life, but "God will judge the secrets of men." "For we must all be made manifest before the judgment seat of Christ." II Cor. 5:10. In that final judgment hour there will be no false convictions and no escapes. "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner, also, there are good works that

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are evident; and such as are otherwise cannot be hid.”
1 Tim. 5:24-25.

4. Rom. 2:16—“In the day when God shall judge the secrets of men BY JESUS CHRIST.”

Judgment “by Jesus Christ” informs us concerning the high standard by which decisions shall be rendered. Christ will be the judge of the court, and men will be judged by his standards—the moral principles which actuated his life, which he enunciated, and which his gospel set before all men. The same authority which shall sit in judgment has issued to men commandments and rules of life, of behavior, character and the things which determine destiny. When we stand before him, he will judge us by the laws which he has laid down for our lives. To this end God has appointed him to preside over this final court. “He will judge the world in righteousness by the man whom he hath ordained.” Acts 17:31.

5. Rev. 20:12—“And I saw the dead, the great and the small standing 'before the throne; and BOOKS WERE OPENED; and another book was opened which is the book of life; and the dead were judged out of the things which are written in the books according to their works.”

The Bible will undoubtedly be before the Judge. Its laws, its precepts, its instructions, its commandments, its entreaties and warnings will face us. But

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moral behavior, even moral speech and secret thought, register themselves upon the delicate membrane of the sinner's moral nature, and upon the souls of those who are affected by his sins. These records will be produced at the judgment, something, perhaps, as the song of a singer in Paris is preserved in record for the parlor in America.

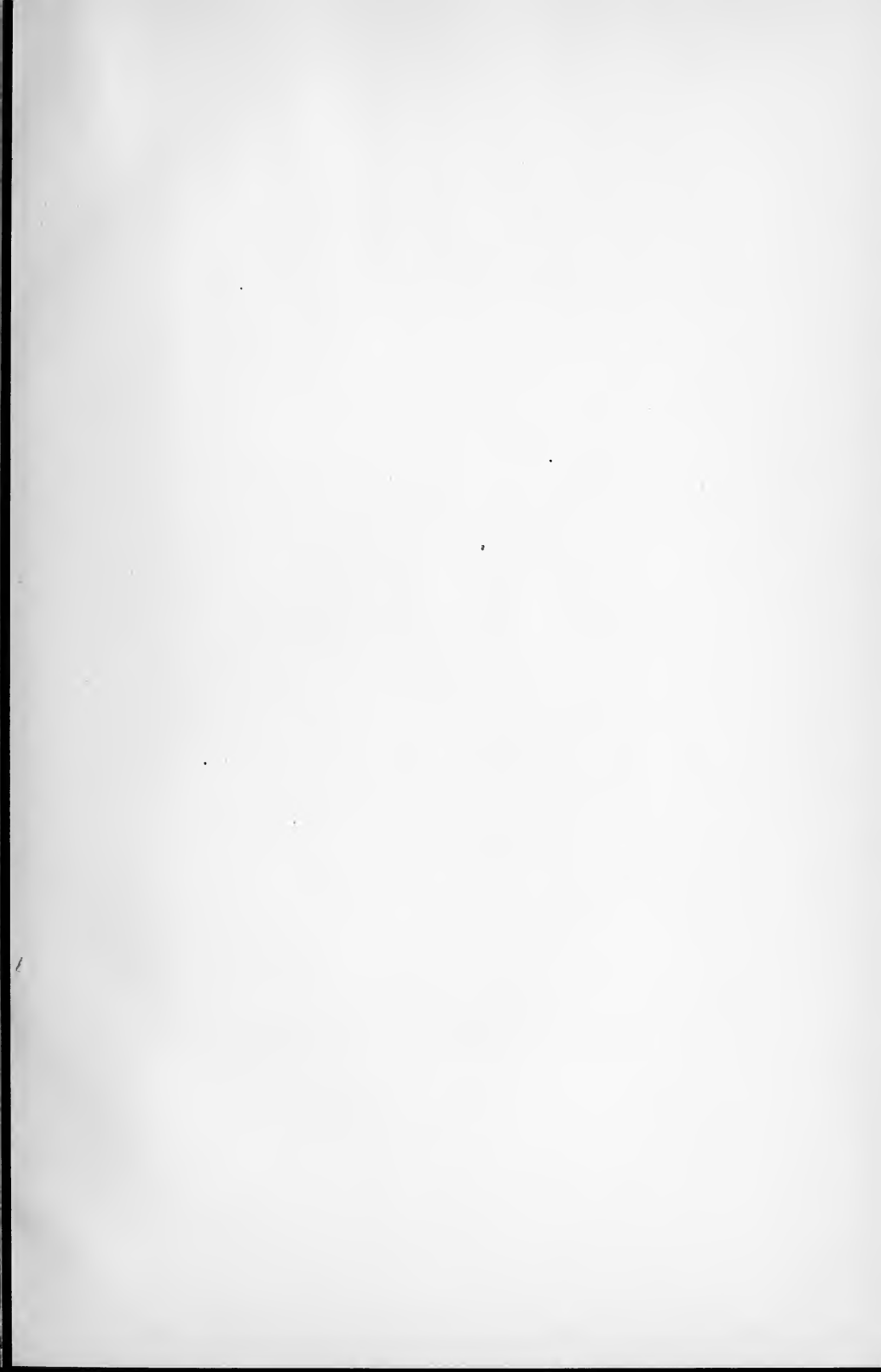
The writer would be untrue to the impulses of his own heart if he did not entreat the reader of these lines to live circumspectly. You, my friend, are a creature of eternity. These days of the present life, now so fast passing away, are charged with eternal issues. I would admonish you that you give largely of your thought to the Word of God, that you exercise yourself in prayer, that you cultivate the friendship of the Savior, and that you rest all your hope for the judgment on his atoning blood.

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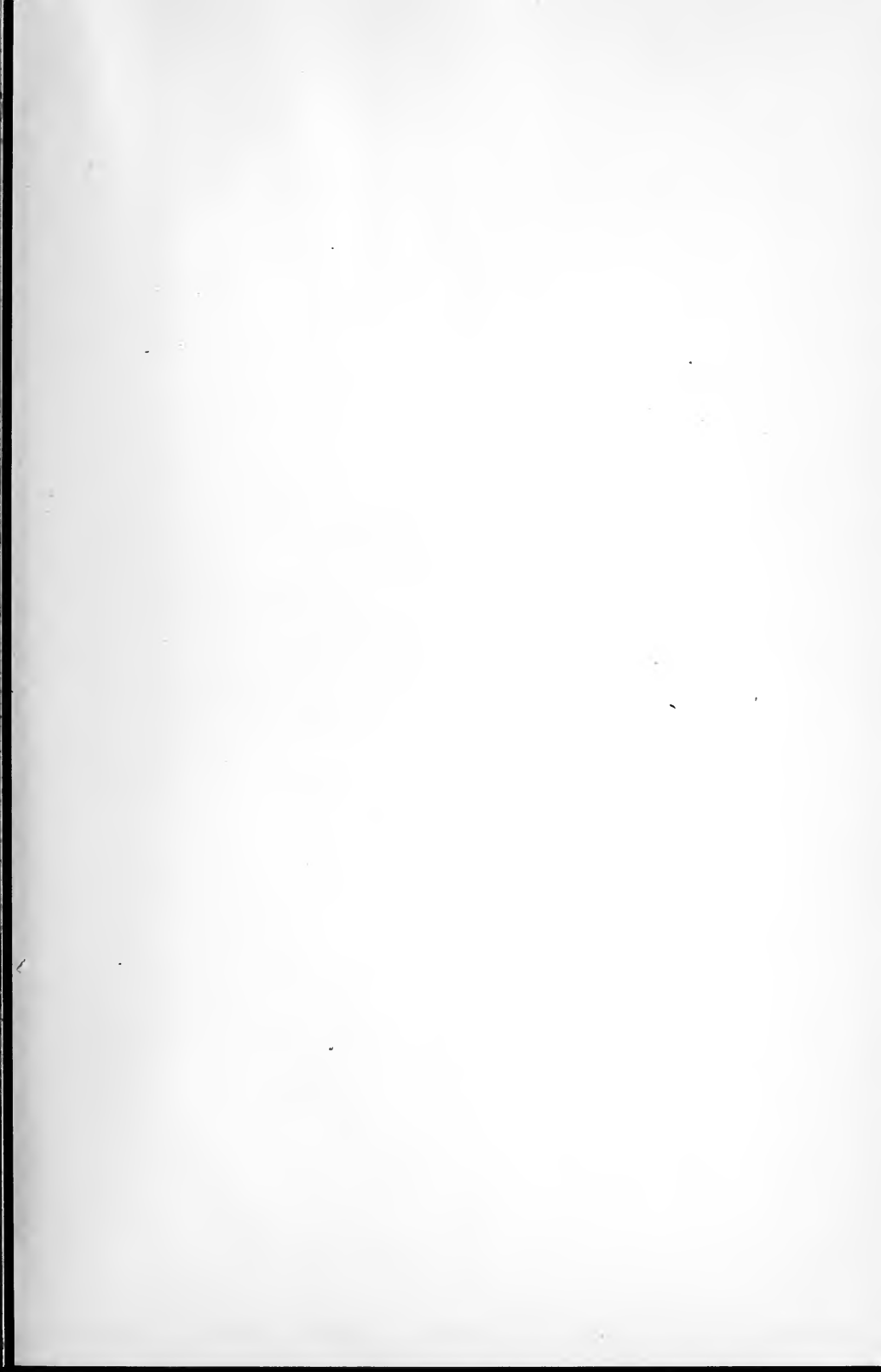
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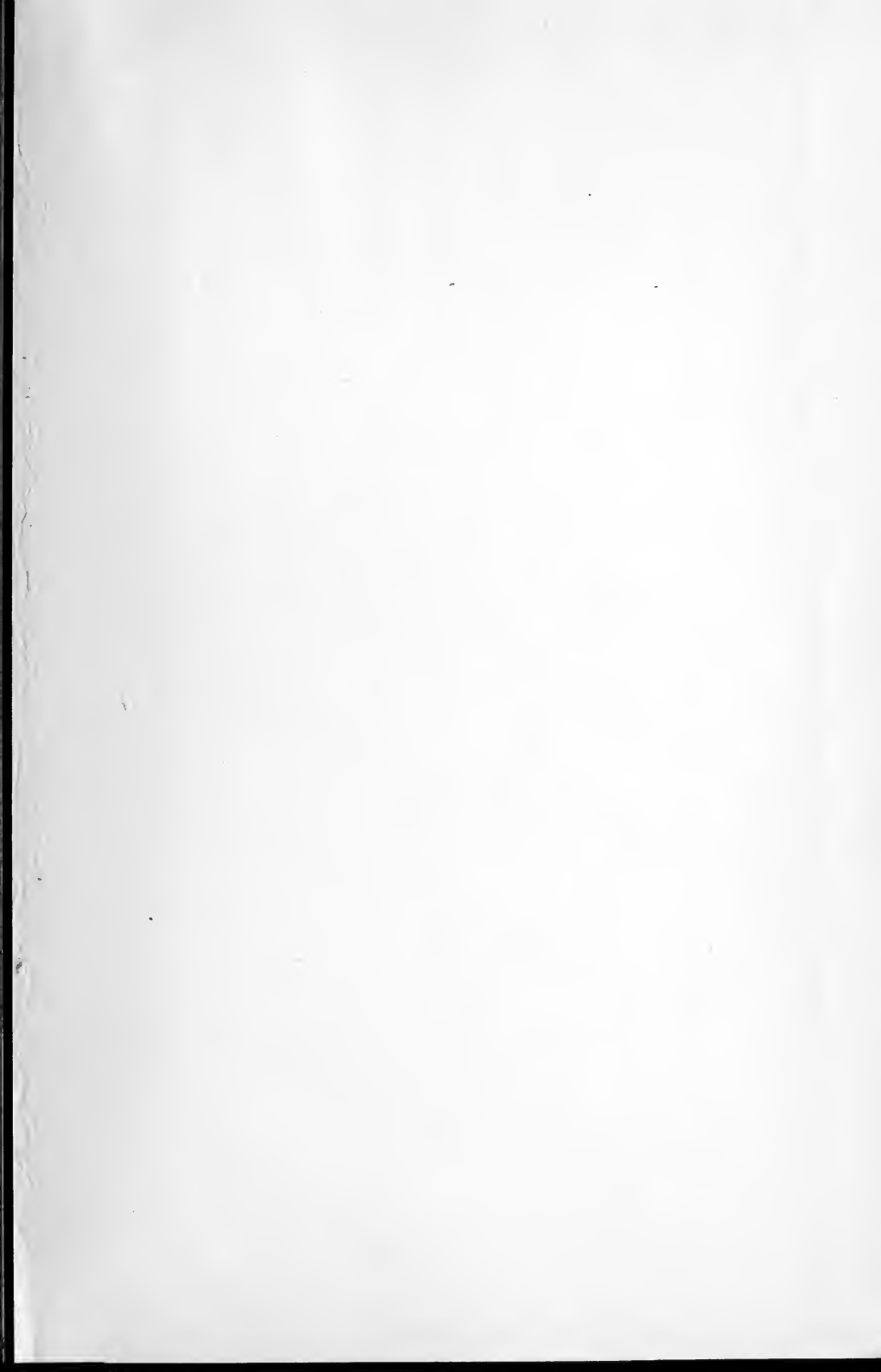
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